



# BANNER OF LIGHT.

AN EXPONENT OF THEosophy

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## A Thanksgiving Hymn.

An easy thing, O Power divine,  
To thank thee for these gifts of thine!  
For summer's sunshine, winter's snow,  
For hearts that kindly thoughts glow,  
For when shall I attain to this,  
To thank thee for the things I miss?

For all young fancy's early gleams,  
The dreamed-of joys that still are dreams,  
Hopes unfulfilled, and pleasures known  
Through others' fortunes, not my own,  
And blessings seen that are not given,  
And never will be, this side of heaven.

Had I, too, shared the joys I see,  
Would there have been a heaven for me?  
Could I have felt thy presence near,  
Had I possessed what I held dear?  
My dearest fortune, highest bliss,  
Have grown perchance from things I miss.

Sometimes there comes an hour of calm:  
Grief turns to blessing, pain to balm,  
A Power that works above my will  
Still leads me onward, upward still;  
And then my heart attains to this,  
To thank thee for the things I miss.

Thomas Wentworth Higginson.

## The Life Radiant.

Lillian Whiting.

"A rule of noble living practiced by the royal Antoninus was to consider what the day might bring forth and to be prepared for it. He set before himself things of every sort that were likely to occur—and philosophy taught him to be able to match them according to what they were—with patience, forbearance and all virtues of the like nature."

"That is a good rule. It takes a man to think out such a course of action and to be ready for every emergency. My idea is that it would need real trouble to make it go, and no doubt a number of failures. We do not learn without missing the mark even in the use of the bow and arrow; how then can we expect other than the like thing in the weightier matters of character and conduct? "We must not be too squeamish about meeting the rough-and-tumble of life. There is a strenuous side where we strive. And we must not bother over the yesterdays when today is before us and waiting for the show of what we have earned from our past. It is well to fortify our minds with the preparation that disappointment may come and things vexing and perplexing. That should give us courage to meet the fray and to come off victorious."

"Now the rule I have in mind would work with this like two often side by side. The rule is to awaken with the same delight as one went to rest,—to take the awakening as a boon, as a satisfying joy. It is to fill the heart with thankfulness and assurance of blessing being right there where we are. We have it—we do not have to seek it. It is with us and ours for the proper use of it. "We must get this well settled in our hearts and that will move every experience to joy and turn it to sweet music and gladness. But there is to be no if-and-perhaps about it. It must be real and we must insist on it with all the force of true conviction."—Rev. William Brunton.

The incalculable momentum that lies in "awakening with delight," in rising in that joy and radiance which is newness of life, is something that cannot be sufficiently estimated in value. Mr. Brunton, with his characteristically delicate spiritual insight, has touched this truth in his own beautiful way; and anyone who has tried it—even for one morning, finds the difference in his day. There is something very curious in the power of the spiritual self, or as Mr. Myers calls it, the "subliminal" self. But it would really seem that the "living in the spirit" which the apostle so enjoins upon us, is literally fulfilled by this summoning the inner self, the real self, into active part in the daily occupations. The marvelous and infinite power of suggestion is simply entirely and absolutely relying on the spiritual personality,—the real individual.

Of late a little article has been going the rounds of the press on the curiosities of the obedience of this inner self. You instruct it at night to waken you at any given hour in the morning—and it will. You ask of it a question—and it finds means to answer you. The thing is trite enough and has often been commented on, but it is always enlisting attention.

It is not, however, that one can merely command this inner self at night to awaken him at a given hour; he can command its actions and insure its directive force for the entire day,—and for every day. A half hour devoted to intelligent suggestion, the last thing at night, sitting alone and uplifting the soul to all the higher powers, simply transforms the next day. It creates in the astral that which is manifested later in the physical world. One may suggest to himself the last thing before retiring for the night that he will waken at a certain hour, and also that he will waken in radiance and joy. Let him resolve to "arise in newness of life." If "the cares of yesterday" are burdening ones, let him resolve they shall be entirely ignored and cancelled. One has done the best he knew how, but still things went wrong. Very well, give it all over with perfect trust to the divine power and the invisible helpers. Again, one has not done the best he knew; or even if meaning to, he has blun-

dered and his blunders rise before him causing, perhaps, even worse remorse than actual sin. Still, must he let it all go. If he can quietly and serenely do something to lessen the consequences of the blunder, or the oversight, why let him do so. If he cannot—and so often, indeed, one cannot—then trust the unseen aid that will even undo our very blunders for us, or, if we must suffer their consequences and the consequences are pain and bitterness,—well, even then, pain is remedial; bitterness is medicinal. We needed a certain lesson. We are getting it. Let us make friends with the teacher and take our chastening joyously. "I must be willing," says Mr. Brunton, "to have God's truth for mine as I rise from my bed." And it is a good thing to speak to the Love of the universe, my love, and say how glad I am to be in its presence. And it makes a difference to us when we feel we have the friend at our side—or better yet, the Father. We are not left alone in all this. It is part of the divine force to go through what awaits us, and we are to do it with the happiness the sun shows in his first salutation of the skies."

First of all, in the nightly meditation preceding sleep, let go all the burdens and even all the remorse and regret. Command the at-one-ment between one's own soul and God. Achieve harmony of spirit,—then create (in thought) the next day. Resolve to waken at a given hour; resolve that, by a given hour, one will have dressed, breakfasted and be ready for work. If the work is divisible into time, so many hours to certain definite completions, it is perfectly possible to suggest to this inner self that a given portion of it shall be completed at a given hour, and these suggestions very curiously do fulfill themselves. Whoever it is that works,—one's self,—the invisible helpers,—at all events some force takes it up and leads it on to accomplishment.

Let one add the harmony of entire trust that good surrounds him; that the friends and guides in the unseen are near and that he need not torture himself about the future. Mr. Brunton thus counsels:—

"People say they would like to know what tomorrow is to bring forth. They wish they could see the future for a year, and they wish they could be protected against poverty and sickness in some exceptional way. Today is large enough for the Christ. 'Give us this day our daily bread.' And with each day will be the same Almightiness of Love—we are safe—if we are thankful and do our duty as it comes to us in the right spirit."

"I know there are other days, a golden number of them like the stars—but one by one they are mine, and I must value them as they are sent and live in their love and joy with the spirit of a brave man and thankful."

"When the mists hang low the sun goes to work to disperse them, and how suddenly they lift when he gets his beams fairly upon them. It is the same in the case of a man with the fog of his doubts and fears—the sun of love shines upon them and they lift and vanish away, and he is a child of light living in God's new day. And the new spirit of gladness will carry one triumphantly through it—as a strong breeze drives the ship over the ocean, as a strong engine carries the train over the stretching lines to its journey's end. Be of this mind and every day of this mind of trust and hope and cheer."

The "awakening with delight" is very largely a question of suggestion the preceding night. Let one resolve that the first consciousness shall be of gladness. "Rejoice in the Lord,"—that is, rejoice in life, in duties to meet, in trials to be borne, in work to achieve, in experiences to enjoy. Why, that is what we are here for—just to exercise and develop our powers in all these ways. It is a joy to enter into the activities. Let us arise and be glad.

There is certainly another matter in connection with joy and exhilaration and that is that these constitute the atmosphere through which those in the unseen can best reach us. Believe and trust and go forward. Lift up the heart. Rejoice evermore. Always we are told by those on the "other side" of how difficult it is for them to reach us if we hedge ourselves in with gloom and despair and distrust. Anna Besant says:—

"In the invisible worlds there exist many kinds of intelligences which come into relationship with man, a veritable Jacob's ladder, on which the angels of God ascend and descend, and above which stands the Lord Himself. Some of these intelligences are mighty spiritual powers. All the world is filled with living beings, invisible to fleshly eyes. The invisible worlds interpenetrate the visible, and crowds of intelligent beings throng around us on every side. Some of these are accessible to human requests and others are amenable to the human will."

It is with this throng of helpers and potent intelligences that we come into relation by means of concentration and suggestion. We open the way for them to help us. We must ourselves create the conditions by means of which they are enabled to be near. The beautiful, radiant conditions of life lie always within one's own power. These conditions involve the quality of life on the three-fold plane of the physical, the mental and the spiritual. The quality of this three-fold personal life absolutely and inevitably deter-

mines for any individual his place in the general activities of the world; his degree of prosperity; the degree to which he is recognized and thus helped by sympathetic and encouraging thought; and the power he is enabled to bring to bear upon life. In a word, the quality of his own life,—the degree of fineness and force to which he can develop it determines all his outer world because it creates all that outer world.

One need not necessarily be a convert to Oriental philosophy in order to gain the benefit of accepting certain truth that it teaches. Partial truth—valuable contributions to truth—are found in a vast number of ethical and philosophic systems and it is well to make one's faith eclectic and take good from all and accept direction and suggestion from all sources of wisdom.

"One who has learned how to manipulate the internal forces will get the whole of nature under his control," says one authority and adds:—

"The Raja Yoga proposes to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where nature's laws will have no influence over him—where he will be able to get beyond them all. He will be master of the whole universe, internal and external."

"Raja Yoga proposes to start from the internal world, and through that control the whole, both internal and external. As each science has its own method, so in Raja Yoga. Certain regulations as to food are necessary. 'We must use that food which brings us the purest mind,' says the Swami Vivekananda. 'Those who want to make rapid progress, if they can live on milk alone for some months will find it a great advantage. But for those who want only a little practice for everyday business sort of life, let them not eat too much, but otherwise they may eat whatever they please. For those who want to make faster progress a strict diet is absolutely necessary. As the organization becomes finer and finer, at first you will find that the least thing throws you out of balance. One bit of food more or less will disturb the whole system until you get perfect control, and then you will be able to eat whatever you like.' 'Nerve currents will have to be displaced and given a new channel. New sorts of vibrations will begin; the whole constitution will have to be remodeled, as it were. . . . Those who cannot have a room set apart can practice where they like: sit in a straight posture, and the first thing to do is to send a current of holy thought to all creation; mentally repeat, 'Let all beings be happy; let all beings be peaceful; let all beings be blissful.' The next thing is to think of your own body and see that it is strong and healthy; it is the best instrument you have. Throw away all weakness; tell your body that it is strong; tell your mind that it is strong, and have unbounded faith and hope in yourself."

The poet truly says:—  
"Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit, round by round."

This ladder is not built, solely, from the moral plane, for the moral itself is so interwoven and to a degree dependent on, the mental and the physical states. For instance, ill temper,—a moral wrong, is yet more often due to defective physical states than to any conscious and intentional sin. Carlyle is an instance of a man with high and very noble moral ideals and yet with such defects of temper as to make his companionship a terror. And so,—to "build the ladder by which we rise" we must practice the physical virtues as well as the ethical. There must be simple food, pure air, exercise, good hours for sleep, the cold bath on rising,—all these physical details build up the conditions for the higher spiritual life and make it possible to "awaken in gladness," to so live as to "arise in newness of life" and find the days all joy and radiance.

"Lowly, faithful, banish fear,  
Right onward sail, unharmed;  
The port, well worth the cruise, is near,  
And every wave is charmed."  
The Dewey, Washington, D. C.

## Spiritualism and Education.

David A. Leitch.

The article entitled as above by our worthy Brother Salvatorini merits the consideration of all truly scientific Spiritualists. Here we feel is a great mind with a message for the world of Spiritualists, laboring under the difficulties of a prejudiced and ignorant public. He has struck the keynote for the advancement of psychic development in his article in your issue Nov. 11. The infallibility of controls and their dominance over the minds of ignorant mediums is to be deeply deplored by all true lovers of the individualized selfhood. In our public work we have constantly stated to the people that all true psychic unfoldment aims at individualization not control. The time has come when no uncertain voice must proclaim the freedom of the soul from the servitude of slavish control. As an inspirational worker in the cause of spiritual science, we have never at any

time been coerced, dominated or controlled to do that which was against our reason or desire. The aim of our co-workers within the veil has always been to individualize and bring forth the true genius of the soul. At a recent seance given by a trumpet and materializing medium, the presiding spirit control informed us that their medium had to do as directed, her will was not consulted in the matter at all. Against such controls may "the good Lord deliver us," as such arbitrary action on the part of spirits is detrimental to all true individualization of the medium and also plainly indicates the undeveloped condition of the spirits. Education and instruction are certainly to be desired for all psychics who professedly are to be the teachers of humanity. Hundreds of uneducated but progressive souls with the brain capacity have been wisely developed and educated by spirit tutors until they were able to give to the world the true genius of their souls. But from ignorant, unprogressive and prejudiced mediums may the cause of Spiritualism be fully emancipated. Every developed psychic for spirit intercourse has his or her hand of helpers and these are composed of all grades of spirits, from the untutored African or Indian to the educated reasoning and philosophical mind. It is for the medium to aspire and grow up to the highest possible attainment of their minds. The lower is always subject to the higher, but if mediums persistently request the lower forces of their band to guide and control them simply because such are good for test and commercial purposes, then they surely will remain ignorant of the higher. To expect that the great minds of the spirit spheres return to earth conditions to be at the beck and call of the selfish, money grabbing and merely curious individual is wholly to mistake their character and mission. Seldom, if ever, are they to be found within the atmosphere of the psychics who hire themselves out to the public for the finding of lost treasure, gold mines, unfaithful partners or other material quests. The geniuses of the spirit spheres are occupied in higher and more exalted work than that; they are seeking on broad, humanitarian lines to give knowledge to all truth seekers for the benefit of the whole, working in the recognition and realization of the unity of life. As we have already stated in a previous article in the "Banner," that if we only would lay aside our narrowness and pettiness of mind—we would find that genuine mediumship was universal in its power and had its largest action outside of demonstrated psychic phenomena. This will make some of our little-minded professors toss up their heads but nevertheless we know that the discovery will be made sooner or later of the truth of this apparently dogmatic assertion. We do not for one moment doubt the utility of the work of all classes of genuine mediumship. Otherwise it would not exist. Comfort and help on the material plane have been brought to earth by the loving ministrations of undeveloped spirits who devoted their energies to this class of work. But such manifestations are not the ultimate of spirit power; it is only the beginning. We are not asked to stand still at the outer court of the temple of Truth. No, friends, we are invited to enter within and partake of the knowledge and power of the innermost shrine of Truth. Also we might truly say that what disembodied spirits can do through you, you also, through development, can do for yourself. We maintain that the work of all advanced souls in the inner spheres of life who co-operate with psychics for any particular mission, is ultimately to bring about the expression of that psychic's own individual genius. In the present stage of the evolution of humanity we believe in the necessity for trance and other phases of mediumship which partake more of the influencing spirit's intelligence than the medium's, because of the desire on the part of advanced souls to give certain knowledge to the earth for the benefit of minds who will utilize such information for the good of the whole. But the time will come in the progress of humanity when through growth and cultivation mankind will fully apprehend the laws of life and spirit intercommunication so that he will have no need of the present close rapport of spirits. Wise and advanced souls have a particular object in view in coming within the earth's atmosphere and in rapport with congenial minds, and that object will be fully understood and revealed as the science of spiritual beings progresses. Meanwhile let all true Spiritualists lay aside prejudice and bigotry, accepting the truth wherever found, for does not the voice of divinity speak through all manifested life?

De "difference between extendin' an unfortunate person yo'r sympathy or a \$3 bill an' exactly 300 cents in favor of de sympathy, an' it's mighty few men dat want to go ag'in sich odds as dat.—Selected.

## The Psychic Side of Memory.

If humanity have soul functions—or are endowed with soul force—then each organ, faculty and element of the physical structure must have its psychic endowment. Each physical sense faculty must have an added power of psychic sense. Thus spirit, matter and soul are always co-related. Memory and forgetfulness are naturally endowed by a particular organ of the brain according to development.

Psychology deals scientifically with mental functions and does not separate the physical from the psychic; and these are only separable by the degrees and modes of action. An abnormal operation, so-called, is only a normal action under unusual application and by differential expression. These occur by virtue of psychic action accelerated; for all action has a psychic basis—hence abnormal operations are only according to some physical or psychical law. Psychologists work too much upon the basis of materiality as functioned by the physical senses; and do not try to explain mental phenomena by the real psychic endowments. Thus the peculiarities of intellect are not always discernible by such processes of measurement. Dreams are called aberrations; impulses are accidents; visions are imaginations; trance is self-hypnotism; inspiration is unconscious cerebration, etc. These are erroneous and unprovable postulates. In the event of forgetfulness, the causation is attributed to an undeveloped organ of memory. In all these there is something else at work, as Col. Ingersoll said about dreaming; there seems to be someone else beside one's self. He related a dream wherein he disputed with someone and yet he did all the thinking for both persons.

And so the psychic conditions of our conscious self multiply evidence of a superior self. The idea of a sub-conscious self is not near so correct as is the subliminal or superior self. In the action of memory, or its lapse, there are peculiarities beyond mere forgetfulness that puzzle the mental scientist and psychologist equally. A man once left his house for a walk, and being in expectation of some visitors, placed the following upon his door: "The master of the house is not at home." On his return from the walk he noticed the sign, and, forgetting that he was the master, sat on the steps and waited for himself. The same form of conscious unconsciousness has occurred with others waiting to meet someone at a place where without any appointment they had decided to be themselves. It is easy to forget that you borrowed money, but you are not apt to forget when you have loaned. Self-interest seems to always dominate. A preacher brought a cow on one Saturday and tied it in front of his church in order to spend an hour in his study; but went home entirely forgetful of the dependent creature. Next day, on going to the church, he saw the cow suffering for food and water. Deeming it brutally neglected by some careless person, he preached eloquently from the text: "The merciful man is merciful to his beast." The truth of himself being the unmerciful man did not occur to him until after the services. A theological student about to graduate was preparing a trial sermon and practiced the delivery thereof in a cabbage field. He became accustomed to the cabbage audience, and on the day of delivery to his human auditors he kept a constant inner sight of the cabbage field and thereby lost himself before his critics, until finally awakening to the reality, said: "Gentlemen, I now clearly see that you are not cabbages, as I supposed." No doubt but he graduated all right. These are undoubted psychological conditions, although related to mental action without seemingly being affected by another's will. Our question is something like Ingersoll's: "Is there not a possibility that another intelligence does influence us—and if so is it not a disincarnate one?" And after all is said, can it be refuted that these are psychic evidences? G. W. E.

## Manifestations in the Dark.

Wireless telegraphy operates better at night. Something in the day-time that is said to "ionize" the atmosphere interferes with transmission. The range at night is three times as long as that during the day. The longest distance a message has been heard so far was 1,600 miles. From 200 to 300 miles are said to be easy for the transmission. But that darkness assists, the critic of dark manifestations must confess if he is consistent. If nature has laws, we must discover and not dictate them. Darkness helpful to wireless telegraphy and materializing of plants may after all be helpful to the spirit who seeks to manifest; for lacking the atmosphere by sunlight may prevent their wireless telegraphy from perfect working.



## DECEMBER.

Lettie Bette Wylie.

White stars are whirling gently round  
To consecrate the naked ground.  
The early snowdrop's bell is seen  
To quiver on lineaments of green.  
And where chrysanthemums, arrayed  
In regal robes, smile undimmed  
At winds o'erbold, an army fine  
Of shrouded ghosts march into line.  
The organ swells; the chorist's voice  
Bids every soul on earth rejoice.  
For, lo! a star of splendid light  
Illumines all the voiceless night.

Selected.

## Official Report of the Anti-Poverty Society of New York Center.

On the 29th of November, last year, a few young men met together in New York Centre to spend a pleasant evening in discussion of topics of vital interest. They had an informal time and talked on war as the present incubus of the nations, the bane and bell of all times. They spoke of its cost in money and blood, and things of that kind, the poverty it brought to the world—and yet in the twentieth century it holds on its course.

One thought there ought to be more aid given to the Peace Societies; they were working for a worthy end, the blessing of it could never be told. Another said he would like to see an Anti-Poverty Society. If you could get men to see that poverty was out of place in the light of our day, war would go, crime would go, society would live for its own good, as the individual does now. He was quite warm over this theme, and made a deep impression on several, but nothing came of it till, on November 13th of this year, the same company met in New York Centre, discussing the political and commercial disclosures of late investigations of "bores" methods. And the question of ignorance and poverty came up again as part of current questions—and it was settled on the suggestion of the same young man who had spoken last year that they there and then form an Anti-Poverty Society and begin meetings in the Temple, on High street. His father was part owner, and he knew they could have it every Monday evening. They agreed to the proposal—and this is a true account of the inception of this society.

Accordingly, on November 20th, the ones pledged to be present put in an appearance and brought with them a few like-minded friends, and they really formed a pleasant gathering. The leading spirits in this movement were Jane Wright, Carrie Smith, Emma Willard, Mary Brown and Sarah Marshall. While the men were represented by William Hart, Thomas Jones, Robert Hunt, Charles Tripp, James Moore, Samuel Smiles and Peter Bartlett. They talked over matters socially and then the meeting was called to order and William Hart took charge of it—only, however, that a committee might be formed and a constitution drafted with by-laws and officers for the permanent carrying on of the society be named. Jane Wright was named as president and William Hart as vice-president. William Bruntun was chosen secretary and treasurer.

The constitution adopted was—  
Article 1. This society shall be known as the Anti-Poverty Society of New York Centre. Its purpose shall be the banishment of poverty from the world.

Article 2. It shall be the duty of the president to conduct such meetings as shall best serve the ends of this society. It is the great work of the twentieth century and it must be accomplished.

Article 3. The annual meeting for the election of officers shall be on the first Monday in November.

Article 4. Two dollars a year shall be the fee for each member, but honorary members could be enrolled on the list for one dollar a year.

Article 5. Branch societies might be formed the world over and receive a charter from this mother society on application, they having been found worthy and well qualified to assist in this noble undertaking.

This was passed upon in due form and the society began in this humble way a work destined to have a noble influence of good. What it may become only time can tell. The president congratulated the society that something had been done to meet this crying question. Some said "poverty" was no disease, but a "disgrace" or "inconvenience." She believed it a disgrace if preventable, and with the abundance of the world it would seem as if it might be provided for in India, London, New York. But she did not wish to obtrude herself on their notice, rather was she there to see that others spoke and that the best wisdom of the meeting should be heard from. She would like to hear from Mrs. Minnie Soule, whom she learned was present from Boston. She was a progressive spirit and desirous of making the world a better place for humanity. Sister Soule, friends.

Mrs. Soule arose with a sweet smile and looked round as one accustomed to address audiences, little or large. She had a very taking diffidence and a voice that was sweet and low and musical. She said: "Friends, it pleases me very much to be present when something worth while is being done. There is so much to be done, and it must be put to practical helplessness, and principles and purposes might be started which generations to come will carry out to success. This society is a white dove, sent out to the troubled world with a message that the days of devastation are to cease. We are here as men and women on this planet, not for injury, but for brotherhood. If we never say it, it must be so much to be done—and it must be the golden rule of life. Poverty can be eradicated from earth. Men in union can do what their manhood demands. They are virtually omnipotent, working with the law of right and reason. We laugh at difficulties and gladly undertake seeming impossibilities. A short way was needed to India from the Mediterranean Sea—the Suez Canal was cut. A short way is now needed by the oceans from the Atlantic to the Pacific, the commerce are to be one and form a highway for the world—the Panama Canal. It will be done in spite of previous failures; we know their cause and can avoid the obstacles.

"It is the same with poverty. It is like a desert—but on each side of it is the ocean of opulence—and a way must be cut through it to make the world in touch with itself. Some quote Jesus as saying, 'The poor ye have with you always'—as if it could mean more, than the people to whom He was speaking. The poor were to have the kingdom of heaven. John, in vision, saw the city come out of heaven to be on the earth, a new earth to be sure, but what a splendid dream of riches it was for the countless host to enjoy. Its walls were of gems, its gates of pearl and its streets of gold. That was the very ecstasy of wealth for the poet mind—but the sunset and the rose show nothing is too good for God's children. We do want to realize noble dreams and to help along the golden age, in place of the age of gold."

Well, you should have heard the applause; it was delightful. Evidently the speaker had voiced their sentiments and touched a vibrant chord in their hearts. Faces were radiant and the secretary forgot to take notes

and had to rely upon memory in making this report, but it is practically accurate. The president said she was delighted with Mrs. Soule for her happy words. She would announce the topic: next week would be "The Why of Poverty." She would like them all to consider it to the best of their ability. She saw J. M. Peebles with them, a man who did much for human progress, and who would ask him to furnish the opening word.

Several expressed their pleasure in the design of the society and promised it their steadfast aid and unfailing support. They saw great possibilities in these meetings. They would give New York Centre a world-wide name, and it would be to their honor to have commenced such a movement that meant sweetness and light for all. Men must be brought from barbarism of want and starvation to proper living, to the state where crime is seen as crime. Man must be shown to be a king and priest to God, and made to govern himself accordingly.

There was considerable feeling expressed and incidentally many fine things were said, and at 9.15 the meeting adjourned in peace and harmony.

William Bruntun, Secretary.

## Be Natural.

Mary K. Price.

Between the "strenuous life" and the "simple life" and the constant plaudits of people for one or the other, or both, is it not time for someone to call a halt and utter a few syllables commending the natural life?

Not all of us have an absorbing passion for work, nor care to see how much we can crowd into each day, nor feel dissatisfied if at night we have not expended all the gray matter and muscle available in the pursuit of some object or other. On the other hand, neither do we all long for simple, quiet pursuits. We have not all been built with an ear attuned to catch the music of nature's symphonies. So, in heaven's name, let us not pretend that we have been.

There are born leaders, born workers, just as there are born poets and musicians. But we are not all geniuses. Doubtless we would like to be, but as we had no voice in choosing the talents given us, let us face the fact and acknowledge that some of us belong to the plain, ordinary, every-day sort of persons; neither geniuses nor fools, and while not leaders, neither are we followers.

There are those who certainly are strenuous—too many, perhaps—who work all day at this or that high calling, and burn the midnight oil poring over problems for the betterment of the human race. They make the world better for having lived, and we should all be pleased to do them homage.

But here and there we find a man who, after his day's work is done and the babies are asleep, likes to sit down and have a game of cribbage with his wife. Need he play it on the sly, feeling half ashamed? He's "making the world go round," too, and the smallest cog is as necessary to the machine as the great wheel.

There are those, too, who like to relieve the monotony of their hum-drum, prosaic lives by an occasional fling into society, feeling all the better for the "fling." Shall they deny themselves this, in order to be thought either "simple" or "strenuous?"

There are those who love nature and the rural life, to whom the scent of new mown hay is sweetest incense; the rustling of leaves, the babbling of brooks and bird notes, grander music than any given by the world's great musicians; whose souls, fed by the beauty of wood and dell, of crag and mountain peak, the delicate tracery of leaf and vine, cry out in an ecstasy of delight.

There are, too, those of whom it was written, "A primrose by the river's brim,  
A yellow primrose was to him,  
And it was nothing more."

Then let it be nothing more.

If a man would rather see cabbages growing than roses, then let him grow cabbages. Understand, we would not belittle the one, nor over-rate the other, and while we may feel pity for the one who is deprived of so much, through his inability to appreciate it, is his misfortune, not his fault, so let him not be ashamed, but, above all, let him not pretend a joy which he does not feel.

There are lilies and violets among flowers; then, too, there are hollyhocks. We have among vegetables asparagus and mushrooms, also squashes and potatoes, and each serves its purpose in the economy of nature.

So there are men who don't admire Shakespeare, who would rather hear rag-time than Wagner. Let them have the courage to stand by the hand organ and be not ashamed.

Each hand to its own appointed task; each life to its own ideals, and what seems best to it; standing firm and fearless each in its place, doing each, in its own way, its mite toward the sum of good, without pretence, and without shame.

## The Truth About Henry Slade.

By One Who Knows.

I have known Dr. Henry Slade for forty years. My acquaintance began in this way. I was practicing medicine in East Saginaw and went to New York for a course in the hospitals. At this time I was not a Spiritualist, but had done some investigating. Two or three days before I left Saginaw for New York I was in Dr. Volland's office, whose home was in Ann Arbor. He was not practicing medicine at East Saginaw, being engaged in the manufacture of brick at that time. He said to me: "I wish you could see my wife," and went on to tell me how she was suffering and the nature of her disease. I gave him a prescription for her. While in New York I one day started to find Dr. Slade's residence, which was at that time on 35th street, where he was paying \$300 a month rent. Having made a mistake in the street car, I had to walk quite a distance. On reaching his house I inquired of Mr. Simmons, at that time his manager, for Dr. Slade, and was told that I could not see him that evening as he was then dressing for an entertainment. He was to receive Mr. Sheppard, a great musical medium, who had just returned from Europe, where he had played before all the courts of the old world. I asked the privilege of resting a short time, and while doing so Dr. Slade came through the room on his way to the parlor, dressed in Indian attire, and controlled by his Indian guide, Owosso.

He spoke to me, saying: "I have seen you before; I know you." I replied that it was not true or possible that he knew me. He said: "Yes, I saw you in Dr. Volland's office in East Saginaw, Michigan," and gave the day and hour. "You presided for his squaw, and you told her to stay, enjoy the evening, and stay with my chief. He needs your magnetism, your life, and you can do him great good."

I did stay and heard some of the most remarkable music of my life, through the instrument and medium Sheppard, who was said to be controlled by the masters of the ages. At time for retiring I went with Dr. Slade to his room, located on the third floor.

On passing through the hall, which was dimly lighted, he would catch hold of me and, trembling all over, he would beg me not to let them get hold of him. He would cling to me like a frightened child and say, "Don't let them catch me, Doctor, don't let them get hold of me." In all my experience as a medical man, and I have examined thousands, I have never met so sensitive, so easily affected, so psychic a subject.

After retiring, when he was sound asleep, the chairs and tables and other furniture would move around the room. The covering was repeatedly taken from the bed and tossed upon the floor. Spirit hands would touch both of us and loud raps would come on the bedstead, walls and furniture.

During the night he awoke under control and talked to me several times, and in the early morning he awoke me under Indian control and told me to now go and leave his medium, as he had lots of work for him to do that day.

Many years after this he came to Detroit, where I was living at that time, and called at my office. He wanted to see me, and I sent him his room at the hotel, and I sent my son out to a near-by furniture store to borrow one for him.

In the evening I called to see him socially, with others, and soon there were raps coming on the walls and furniture. He offered to try to get something for us. Said he did not know as he could get anything, but would like to try. We took two clean slates with a bit of pencil between them, held them under the table closed, and soon there was a sound of writing. When finished there was a loud rap, and upon opening them there was a communication from my friends in spirit life, with all the personal peculiarities of penmanship and thought. Then we held the slates high up, nearly level with our shoulders, between Dr. Slade and myself, and secured the same results. Some time after this my son went to him and under test conditions received a communication from his grandfather, my father, concerning his last gift to him, made while on his deathbed. I took him into my sanitarium and did all I could for him, built up his poor weakened nervous system and improved his health greatly, but he was very restless under the restraint of sanitarium life and after a few months he left and was under the care of others, who tried to have him go back to his old work.

After a time, about a year, I received an inquiry from the N. S. A. as to what I would take Dr. Slade for into the sanitarium and care for him for the rest of his life. I offered him my room and care for him at just half the usual price, or, in other words, I offered to take him or anyone else that the National was assisting and care for them at half price, thus giving alone an amount equal to the amount given by the society. This pledge I also made through the Spiritualist press and is still good.

I sent my house physician, Dr. Woodruff, to Grand Rapids, and brought Dr. Slade home, where I cared for him until he passed on. He was not insane, but like all paralyzed cases, his mind and memory were seriously affected, and he gradually sank into a condition of senile dementia. This made him irritable and restless, and for the last two years a great care, as all such cases always are.

Finally a second shock to the left side brought the end, and the imprisoned spirit was released, which he so much longed for and so impatiently waited and prayed for. Now I wish to speak of him even in this broken condition, for his spirit friends did not desert him nor leave him alone to pass the birth to a higher life unattended. Many times he would want me to sit with him, but I could rarely spare the time. Whenever I did so, there would be some results. The last time, about nine months ago, his hands were too feeble to hold the slates, so they were closed with a small piece of pencil between and placed under my feet, with Dr. Slade some ten feet away, and both slates were covered with a beautiful message to me, concerning him, thanking me and the National for what we were doing for him, and saying that soon he would be with them, and no longer a care to earth friends. Now I know that the slates were clean, were closed, and that the bit of pencil was the ordinary slate pencil, yet the writing was Slade's own penmanship, with all the personal peculiarity of his paralysis. He did not handle the slates and the writing took place under my own feet, some distance from him. So some would say, "I know that it is not fraud, but that his life-long guides, Dr. Davis and some one else, had been so long with him that they were one in spirit, thought and action, even to the writing."

Last Christmas we had a Christmas tree, and after a short address by myself I reached and took his hands in mine, and in a moment he was entranced and gave a beautiful invocation and inspirational address, in a natural, full, free voice, with no hint of paralysis, demented or dazed. Surely this shows that the spirit never grows old or sick or weary. It is only the house that decays. It is to be regretted that Dr. Slade ever yielded to external conditions, environments or habits that wrecked his body and impaired his usefulness, but he is not the only one that has fallen by the wayside for the want of true spirituality, for the lack of self unfoldment or true religion.

If all mediums, if all Spiritualists, would and could realize the great truth that phenomena knowledge is a spirit return, could not they and did not of themselves save them, teach them or help them to life resplendent, but that it was alone attained by lofty ideals, daily spiritual growth, each day bringing us more and more truly "in tune with the Infinite."

With the mastery of mind-over-matter, of spirit over flesh, rendering our senses not our masters but our slaves, mediums would grow more and more beautiful, the body more holy and healthy, and the mind clear and active down to the sunset. If more time were spent by our teachers and spiritual papers in teaching the beauties and possibilities of mediumship, the sacredness of our philosophy which means a religion that surpasses all others, then no medium would be called upon to walk through the spiritual hell which Dr. Slade experienced the first three years he was with me, and how long before that I know not. He had to learn to live without sense indulgence of any kind, but the last year he was more calm, more restful, and passed out better fitted for a higher plane of living.

No one, but myself can appreciate fully what the help received from the N. S. A. meant to Dr. Slade. Had it not been for them he would have lingered in some county house and at death filled a pauper's grave. Great was the work done by them for his body and soul. He had quiet burial service in the sanitarium parlors, at which Mrs. Dunham spoke appropriate words, flowers which he loved covered his casket, and he was laid to rest in the pretty little country cemetery

in sight of the place that was his last home. The N. S. A. paid all of his funeral expenses and now I would like to ask how many of our people are willing to give a little toward marking his last resting place with a small stone. It does not seem right that one of our most noted mediums should rest in an unknown and unmarked grave. Send your contribution for this purpose to Mrs. Mary Longley, 600 Pennsylvania avenue, R. E. Washington, D. C., or to Andrew B. Spinner, M. D. Belding, Mich.

The list of contributions will be published from time to time until enough has been secured.  
Andrew B. Spinner, M. D.

## Christian Science a Revelation.

Salvadora.

It has been publicly announced that a sublime "control," the most sublime known to man, gave to Mary Baker Eddy her "message" concerning "Christian Science." This "message" is assumed to be a relative message. Not an absolute one. That is, by the general scientific world. The world of "Christian Science" accepts it as an unalterable revelation. In the roll of the ages there will never be any change in the thoughts, concepts and ideas of "Science and Health with a Key to the Scriptures." They are practically infallible, because dogmatic. I do not believe it. The same dogmatism that characterizes Mary Baker Eddy over her special "message" characterizes all the rest of the persons who receive infallible "messages." Such "messages" are to be accepted by us, as the last, the final word of reason, and explanation on all things. Not relative, not a part of the universal; not something in relation to something higher, broader and deeper. These "infallible" revelations and "messages" leave us no room to grow. They are too dogmatic. They resent the analysis of reason. They exalt the relative. They degrade the absolute. They do not recognize that—looked at from the standpoint of reason—all spiritual "messages," whether of Jesus, Mary Baker Eddy or Andrew Jackson Davis, must go through the three stages of rational acceptance: of rational investigation or analysis; and finally of rational evolution or development. All three being necessary.

We must evolve. We must grow. The "messages" that make us stop growing are our foes. To grow is to become free, is to become liberal, is to become just to the higher universal. All "infallible" messages by controls are "messages," with a silent, indirect claim for us to stop growing in knowledge, experience and reason. They are the murderers of the soul. No control—except the divine one—is to be accepted as the "infallible," wise spirit. Many of the controls have assumed to be the Divine One. Test all. The Divine One is always glad to accept all kinds of tests by all kinds of merciless scientific experiments. It does not oppose scientific analysis. It welcomes it as the only road of knowledge. For by this path we alone can grow. To rationally involve, re-voice and evolve all the thoughts and feelings given us by "controls"—instead of accepting them as final—is the only path to growth, to development, to personal evolution, unfoldment and universality. For we cannot intellectually sympathize with all that we have been developed to all. With all the thoughts of the "material," as well as with all the thoughts of the "spiritual." But this means a growth far beyond your present ideal, and far beyond your present attainment. Hence you are cruel, because you are unjust, and you are unjust because you are not, and have not, grown to universality in knowledge. Only the universal man can sympathize with universality. You cannot, because you are not universal in experience.

## In Re Henry Frank's Reply to the Editor-at-Large.

To the Editor of the Banner of Light.

My response to Mr. Henry Frank's article in Banner of Light of Nov. 4th has been delayed because I had first to consult the Hon. R. A. Dague, my authority for the report of the lecture I criticized. Of that report Mr. Frank says:

"A more ridiculous, garbled and misreported statement of a speech I think it has never been my fortune to observe."

In answer to this, I introduce Mr. Dague's letter. He is a witness whose word would be taken in any court; his honesty of purpose, above reproach. Further than this there is no cause for reply.

As to the severity of my criticism, if Mr. Dague's report be true, it failed in not presenting the case in words sufficiently caustic. The time has gone by when Spiritualists are to remain silent under abuse, or apologize for their belief.

When a man goes before an audience and because he thinks it will "take" and "sell" hands, deliberately misrepresents and traduces this great Cause—goes out of his way to do so—to speak the truth of him, to depict just what he is, is the severest, of all criticism. Mr. Frank struck the hardest blow he knew how to deliver, and in his eagerness left himself defenseless to the counter blow.

I regret that I was forced to respond. More deeply I regret that Mr. Frank gave the occasion. It now rests between him and Mr. Dague, and until he breaks the face of the latter's report, there can be no retraction or apology.

Hudson Tuttle,

Editor-at-Large, N. S. A.

## Hudson Tuttle, Editor-at-Large:

Dear Sir: Your note of November 4th, enclosing a clipping from the "Banner of Light," containing Henry Frank's reply to "Editor-at-Large Tuttle" is at hand. This reply is in answer to what you said in the way of comment made upon my report of Mr. Frank's lecture delivered in San Francisco, a few weeks ago, and a reply to my letter re-well. You ask me if I have anything further to say on the subject. My answer is, that I can, at this time, only repeat with emphasis what I wrote you before. I have nothing to retract. I saw a newspaper advertisement of Mr. Frank's meeting. I did not remember that I had ever heard him speak, but had read or been told he was eloquent and well worth hearing. I therefore went from my home in Alameda to San Francisco to attend his meeting—a distance of ten miles. The congregation was, so far as I now know, composed of entire strangers to me. The chairman, whose name I do not know, introduced Professor Henry Frank as "a distinguished scientist from New York, to whose lectures and writings was chiefly due the great New Thought movement now sweeping over the country." The chairman further said it "was the intention of his admirers to establish a great university in which Professor Frank's theories and philosophies would be taught." I had gone to the meeting under the impression that he was a Spiritualist, because a lady admirer of his, a Spiritualist now of California, who knew the professor in the east, had, by what she said, led me to believe this. When, however, Mr. Frank, during his address, declared that 999 of every 1,000 spirit mediums are conscienceless fakirs, and the phenomena produced by the thousandth one could be ac-

counted for by science (leaving out the Spiritualist's theory relating to it), then I decided if he had ever been a Spiritualist he is not one now. Following this statement came another one that fairly shocked me, which was to the effect that the exercise of mediumship almost universally shatters the nervous system and disorders the brain, and that is the reason our asylums are crowded by spirit mediums. The speaker then declared that opium, hashish and whisky were powerful promoters of mediumship, and that whisky especially is fine for producing so-called spirit phenomena. In this connection Mr. Frank declared, in effect, if not in these identical words, "that the drunker the medium is the more convincing are the tests." Here Mr. Frank waxed eloquent, and warned his hearers to have nothing to do with Spiritualism but to leave the whole matter of its investigation to the scientists. During the address the speaker went into a somewhat elaborate argument to show that all so-called spirit phenomena are the result of fraud, or emanate from the medium's sub-conscious mind. He called attention to the fact that the controls of many of the mediums are Indian savages. This indicated to him that our sub-conscious minds contain the shadows, memories, impressions and records of the lives and experiences of all our ancestors. These are mistaken for spirit forms. These visions of Indians seen by mediums are not real spirits, but are memories or records of those from whom we descended. Again, the professor declared that all the thoughts that have ever been projected from or through a human brain, by the myriads of earth's inhabitants in all the past, are living, tangible things, still existing in the infinite ocean of mind. The sub-conscious mind of mediums is in sensitive touch with this infinite ocean of mind, and these thoughts, or ideas, impinge upon, or attach themselves to the sub-conscious mind which the medium erroneously supposes are spirit forms.

Mr. Frank in his reply to you says: "Now as to 'allied' and 'I made on Spiritualism' so far from being an attack, every true friend of the Cause must have seen that what I said was rather in the nature of a defense. I hit hard at the frauds, many of whom I know, and I thought their imposition on the public justified my incentive. But I did not say one word that any honest supporter of Spiritualism would not have sustained."

Now, Mr. Editor, I have no personal acquaintance with Henry Frank. I have not any such feeling of unkindness toward him personally. I am not a medium, nor in any degree a fanatical Spiritualist. Indeed, I am, and long have been, a member of the Unitarian church, and quite often I go with my Christian Science wife to her meetings, and to other New Thought meetings. I am a truth-seeker. As the subject of Mr. Frank's lecture was, "Psychic Phenomena and Science," I went to hear him devoid of every shadow of bias or prejudice. In the discussion of Psychic Phenomena, Mr. Frank had a good opportunity to say that there is proof that there is some genuine spirit phenomena—that amidst all of the fraud and delusion, there is a little truth and a little honesty, but he did not say that. Yes, he did "hit" commercialized mediums hard, and that may be deserved, but not one sentence, not one word, did he utter that I heard that would lead his hearers to think he believed there had ever been a genuine spirit manifestation on this planet. On the contrary, almost the entire discourse was devoted to the effort to prove that "so-called spirit phenomena" could be fully accounted for either on the ground of fraud, or on account of the medium's disordered brain, or by the use of whisky, opium or hashish, or by the action of the medium's sub-conscious mind. I regret this distasteful controversy growing out of my report of Professor Frank's San Francisco lecture. First, I had no motive whatever to do him any injustice; second, I am sorry if I have drawn you into any embarrassing position. Nevertheless, I stand by every word of that report. I admit I am not immune from making mistakes, but I think I do not overstate when I say I am a good listener to a public address, and a pretty accurate reporter of the same. As a law student I reported testimony of witnesses, for a year, in a court where accuracy was required; as a practicing lawyer, I learned to be careful in my quotations; as an editor of thirty years' experience, I reported many scores of political speeches for my newspaper as a neutral ground. I trained myself to be temperate in my statements. I seek no further controversy with Mr. Frank, but shall not run away from the battlefield. He may have intended to put in some qualifying sentences in that fearful arraignment of Spiritualism and Spiritualists. That he did not, may be due to the fact that he spoke without notes or manuscript. In forty years of experience I never heard Spiritualism receive a more merciless flagellation without one word of qualification, even from its most bitter enemies. To me he seemed to be moved by a strenuousness bordering on frenzy to destroy it root and branch, and so impress his hearers that they would shun the dangerous ism as though it were something that might ruthlessly wreck both body and soul. In closing he appealed to the laity to steer clear of all psychic phenomena and leave its investigation to trained scientists.

Yours in sincerity,

R. A. Dague.

Alameda, California.

## Florence and the "Florence of Landor."

If you love Florence—and who, having seen the Flower of Cities, does not love her?—you will be transported across the water between the covers of this volume of all that's Florentine and which Miss Whiting has written commemorating one of the most delightful periods. "The Florence of Landor" is the Florence of so much in the world's poetry, and it is so valuable a link between a day which has passed forever and our own, that one will turn to its pages again and again to revive memory and to gain inspiration. All the brilliance, the imperishable charm of the literary atmosphere of Landor's day has been transferred to them, and with it an intensity of appreciation which is the very essence of the twentieth century. Miss Whiting's scene painting is dazzling and lovely. We behold Florence as she is, yesterday and today; and the famous ghosts take on colors that will never fade; the rose and amethyst, the blue and the silver, the wondrous haze that veils eternally this flower of Italy. A thoroughly delightful picture has been drawn for readers of this book, with a clear, incisive touch that is surely insight. Miss Whiting analyzes the spiritual influence drawing the world's great poets to what is almost holy ground and, in a marked measure, accounts for the gravitation. The Florence of Landor's time represented on one side an epoch. It was a splendid theatre for the expressions of genius, thus adding another leaf to its own immortal history.—"The Chatterer" (Boston Herald).

A better thing than "hitching your wagon to a star," is to put your hand into the hand that moves the star.—Out Paper.



## COMPENSATION.

John A. Lowe.

We wonder oft at the meagre fruit  
That we pluck from an untitled soil;  
But the way to the goal—the price of peace  
Is the road that is paved with toll.

God smiles his love in a thousand ways,  
O'er mountains, woods and lea;  
But the richest prize—the pearl of peace,  
Lies hid in the deepest sea.

The perfumed breeze of the summer time  
Has measure of life and power;  
But the price we pay for the gem of peace  
Is the tedious, toilsome hour.

We may idly dream of a time to come,  
When struggles forever cease;  
But earnest labor of earnest souls  
Will bring us the sweetest peace.

## Gleaning from the Bostrum.

## The Outlook of Spiritualism and the Separation of Good and Evil.

A liberal report of lecture delivered by Mrs. Zaida Brown Kates before the First Association of Spiritualists, Washington, D. C., Sunday, November 4. Subjects given by the audience.

(Reported by W. P. Williams.)

Mr. President and Friends: It is with pleasure we return to our friends in the city of Washington after many months of hard service, and a few weeks of rest in our own home. I hope that we come to you with added power and force. We feel that in your work you have gained strength and accomplished much, and that we have gained strength from our various interblendings with different societies and people and have come to you with renewed courage and power.

You ask this morning in regard to the outlook of Spiritualism, and also as to the separation of the good and the evil.

I cannot help returning in thought to the remark of an old gentleman I heard of a few weeks ago when one in the room in the course of a conversation had said: "O, it is such a terrible thing to do evil!" With his eighty odd years weighing upon him, the old gentleman looked up and asked: "What is evil?" What may be good to you might be evil to me, and what might be evil to you might be good to some one else.

What is evil? Perverted good. The power of life is in its flower to unfold the highest attribute of consciousness and the spiritual desire within. How shall we separate it? Only by our investigations seriously to understand what is the best good of each individual. The need of your life may be altogether a different need from that of our life; and the potent utilization of that need in your life might mean that you would be led into those conditions or pathways or by-ways of life which would have no incentives to spirituality in others. Perhaps very few can designate the law of good and evil. You did not ask me in regard to criminality; but you ask me in regard to separating good and evil, and we must judge these conditions by the influences of our lives, the circumstances of environment and the obligation of that environment. These under my own observation at the present time a condition that has brought to me a feeling of sadness. A little while on the great stream of human life—just a little colored girl—a few months ago was being led into the by-path; we naturally would say she was led astray. Without a home, without a mother, with no father's care, she drifted into the current that will bring her the responsibility of another life. "Sorry," you might say; and "well, it doesn't make any difference; there are too many of them, anyhow." But she is possessed of love, sympathy and tenderness; she understands that the pathway has led her over the rough stones, and her tears are tears of human anguish and spiritual desire for upliftment. Nature has unfolded her differently, under different circumstances. What could we do? Could we kill her, or the unborn child? Would it not be a sin and evil to force her into a pathway of life that would lead her down into a lower scale of being? So when my mother, who was employing her, was asked: "What are you going to do with her?" she replied: "Keep her and see that she strives to walk right." But she has done wrong and you should make her an outcast; she has no place in human society." But my mother asked: "Wherefore? Many men and women with greater knowledge and opportunities, with good homes and fathers, have done the same thing with an understanding of the law. Why then should we bring further degradation to these souls?" After leaving my home yesterday I found a little note written by this uneducated child of circumstances and environment, reading like this:

"Dear Mrs. Kates: Will you allow me to thank you for your kindness and your kindly words? Will you allow me to say that while I am not very much in life, I am able to tell you that you have made me wish, by your kindness, to be good; and I will wait until the New Year Day comes. When you come home you will find me there, up early in the morning, the first one to meet you. I want to tell you I will be better by and by."

Now, what are we going to do with these things? The girl, so ignorant, said: "You have put in a number of stitches for the little life that is coming, and I don't know what it means." She is striving for the light in a way, and she asked: "Do you believe our mothers, when they go away from us, know what we do?" I said: "Yes, that is the basic principle of my religion; I believe that our angel friends know and understand." "Do you believe my mother knows I have done wrong?" "Yes." Has it been wrong—who can say? The child born under such conditions is called illegitimate, but I never have known an illegitimate child, only illegitimate parentage, and that often exists under the law. I wish to say to you that if the human family knew and understood the great vibratory principle of spiritual law and its necessary affiliation to the law of human experience and to our life, this world would blossom with goodness; instead of perverted good it would bloom with the radiance of divinity and the power of God's tenderness in place of hatred, sadness and misery. We forget the circumstances that have placed us with roses around us and that the thorns may be there after all. We grasp the flower in our nature; then when the thorn pricks us and brings to us the cry of the human soul we say it is evil. But these experiences are but rounds in the ladder leading to the evolution of the Christ principle within us. The divine principle that touches the souls of men is separating today—like a soft, white, misty veil—and human souls unconsciously are being quickened and awakened to the realities of the spiritual side of their lives that they never have known before.

I have had it said to me since I came to the city of Washington, that Spiritualism is deteriorating. I wish to say most emphatically: No. It is spreading its white wings

of love and tenderness and touching the souls of men all over the world and sending like a great magic color wave into the very heart of human kind for its upliftment; and Spiritualism as an aim can never be circumscribed nor can it ever in our opinion be made to bear the imprint of anything save its own spiritual love and tenderness.

No organization can stop the progress of mediumship. No body of men who hold an affinity to an organization shall determine the character of the vibratory action of mediumship. They cannot say, thus far shalt thou come into the earth without impediment. Intelligence on the spirit side of life sees these great facts in human experience and these instruments that are like lute strings, played upon by the fingers of human or spiritual entities; and no man dare say what the moral status of another individual may be, for we cannot judge—we are not in a position to judge—for if placed in the same position as the other individual whose standing is questioned you might do worse. Therefore, how can you judge?

Each medium, each person, may reach some other one and do a work that perhaps you have failed to do. No one medium can begin to reach all mankind. What is a medium called? As one of the first principles of Spiritualism, I want to ask our good friends everywhere to define mediumship; to understand its mighty problems and then judge accordingly, because upon the basic principle of mediumship does Spiritualism exist. When you take mediums and mediumship from Spiritualism, there is nothing left. Now, when you begin to regulate the morals of your mediums, you must first see that the morals of your officers and your co-operative bodies of laymen are just as pure. If you cannot do that, then be quiet. When the organization that today stands as a representative of the Spiritualistic fraternity throughout the United States will produce in its official body as much morality as mediums will produce, we shall be on ground where we can begin to work, but not before.

I have heard a great deal about fraud during the past year; I have seen opinions about the fraudulent powers of Spiritualistic mediums; but they do not tell anything about the fraud that is put up for mediums to fall into.

Now, then, what will constitute your mediumship as the basic principle for the outlook of Spiritualism? No medium, if she or he be square and honest and a person of reputation and morals, will ever do that which is wrong. Every conscientious, scrupulous medium is just as anxious to do right as you lay people are to have them do right. What conditions do you make for them? What are their surroundings? Take a sensitive, fine machine and put it into the hands of an individual who doesn't understand the first principle of running that machine, and what will be the outcome? Take a sewing machine that is in perfect order. An individual wishes to try that machine and so goes to the office of one of our hundred companies and asks that a machine be sent to her home for trial to enable her to find out if she can learn to manipulate it to do the family stitching. If when she first tries the machine she turns the wheel backward, it will not make the stitches. Suppose she then turns a screw here and there, tightens or loosens the tension, the machine will soon be in a condition that it cannot do the work. The instructions given as to running and manipulating the machine were not followed. Before the machine is returned, the agent calls and inquires what has been done to the machine. Then he says you have turned it backward instead of forward. That is what we are trying to do with our Spiritualism; turn it backward instead of forward. Let us take the truths we have; and instead of telling of the miseries and ignoble conditions that exist with us, let us be willing to tell the good things that are true, the beautiful things that are true. And if we know a thing is incorrect, let us send an instructor to the individual and say to him or her: "You have been turning the machine backward; and now we are going to assist you to understand it, and you will be an expert." Now if you should go to a Spiritualist or medium and say: "You are a fraud, you have got to be kicked out of our ranks—you are no good," what kind of conditions do you give him?

If instead of going to a medium with sympathy, you go to one and say: "I want certain manifestations; and if you don't produce them you are a fraud," what medium could do anything under such circumstances and conditions? Some people think a spirit knows everything; and one says he is going to a medium and find where a pot of gold is buried, where his lost dog is, what the stock market will be on a certain day. He says he doesn't want anything to do with spirits, but he will go up and pump that sensitive machine (the medium) until there is nothing more to be pumped from it; then perhaps will go away and say it was all fraud, when the fact of the matter was the fraud was in the operator who didn't understand the business.

In some of our societies, men and women are advocating that there shall be no longer messages given from the platforms. What are you going to do with your message mediums? Do you think for of mediums, one can stop them? They are the sensitive machines giving out from the great laboratory of Nature; and say and do what you will, they are in the hands of intelligent operators. It will require more than any human effort to stop the progress of their work. They stand as the eternal hills.

The minds of some of the ablest men and women are occupied with these mighty problems. There will be a wedding out; I will admit that. It will be a wedding out of men and women who today hold position in places where they have no right to be. It will not be a wedding out of mediums, one out of Spiritualists, because Spiritualism will pass from the hands of present day Spiritualists if they are not careful, and into the hands of those more capable to furnish the essentials.

Then the church will take this work up and move it on to its great eternal good. Are you willing to stand for this? They will move with irresistible force. There is hardly a pulpit today that does not preach spirit, spirituality and Spiritualism. There is not a higher theologian today but preaches the great spiritual vibration that Spiritualism has prophesied for the past fifty years and more. You cannot go into any Church but you will often hear Spiritualistic sermons. The Spiritualists of today, representing the mightiest force in the great laboratory of nature, are failing to see the principle and are allowing it to pass from them.

Will the outlook of Spiritualism be better? Yes. Will it—does it—show growth? Yes. It is stirring the intellectual minds of men and women in every avenue of life. It means that intelligent men and women are thinking along the lines of cause and effect. It means that the analytical minds of today are analyzing these problems and asking many questions. But in the asking of these questions, they are laying the foundations for better and higher work. We are laying the foundations for a separation it is true, in the elementary principles, just as you laid the foundations for separation in this city a short time ago. They are doing their work, and you are doing your work, and harmony will come out of it; and the time will never come when Spiritualism will not be more potent than it is today. But it will pass into

the hands of other individuals who will stand for higher Spiritualism based upon the provable good that has come from mediumship.

You cannot destroy mediumship; it is your basic principle. When you dispose of it, dispense with it, outgrow it, you have nothing more than anybody else. It is only through mediumship that you have your facts. It makes no difference in my convictions, if there are frauds. As long as I know I have had one genuine rap from that table it proves the power of spirit to manifest. And if one spirit can manifest, it follows that every child of earth who passes into spirit life can manifest. If one medium has ever given an accurate message, it shows the power of the psychic condition; and if one medium has ever heard voices that have spoken the truth to that one, it is possible for others to obtain the same thing. It is only a question of proof; and the proof of this is the proof of immortality. There must be facts! Has one of you in this audience ever heard the voice of a spirit who has spoken to you either in materialized form or in the form of a demonstration, independent of the body? Has one of you ever had the power of sight, whether the spirit presented itself up in body or to the retina of the eye or on its feet? Has one of your friends ever been described? Has there ever been a message given you from one who has passed out of the chilliness of death into the grandeur of the life that is beyond? If one proof has been given, it is proof that thousands more may be given.

Let me say to you, dear friends, that we, as Spiritualists, must lead clean, pure lives. We should understand the law of attraction, that like attracts like. We must then be clean in thought, clean in spirit and clean in body to attract around us the ever-present, living force of vibratory action that brings to us the loving spiritual intelligences. We must live and love. Do not talk so much of the dead, but of the living. A grain of wheat never stops living and growing, unless by some freak of nature, after it has begun to grow. It unfolds until it has developed from one grain the perfect head with many grains. Yet there could be no overplus, for every grain is needed. Each grain of wheat is utilized. By the processes of propagation is made the possibility of adding to the force which shall come after you. You have absorbed from nature all that you have required, and been enabled to unfold the individuality that is yours; and so all the great individualities that shall come after you will unfold their true nature in spiritual growth. The representatives of earthly power who are here today, as individuals, will be able to see the unfolding of those who shall follow after them. So it is in the spiritual law. Each of you Spiritualists today will live to be represented like the grain of wheat; and each one of your thoughts will unfold until the head of wheat has emerged from the stalk, and then there will be thousands of these grains. The power of incarnation goes forward; the power of spiritual unfolding evolves to the possibility of the life in the world beyond. The great immortal principles of thought lift us up. Does this mean Spiritualism will grow? Certainly. Like the grain of wheat, like the embryo, you grow from the moment of your inception—there is nothing to stop your growth.

There will be nothing to stop you hereafter. You are not going to stop with death, but will go forward with the experience and growth you have had here, and be born into the great principles of spirit life; and you will minister to the growth of others, while growing toward heaven's highest domain, growing toward heaven's greatest power, because over there you will find there are conditions and stages of action the same as there have been here. As you have come from lower earth to higher spiritual conditions from this life, so will you go from death of the mortal to higher possibilities beyond. Will Spiritualism grow and unfold? What is its outlook? It seems today to be quiet, but the great spiritual quantity of experience and the fertile impress of its vibration, just like when you throw a stone into a lake, the little eddies flow out and out, until they seem to be lost in the ground which surrounds the lake. But if you watch you will see that the waves return in lesser power to the central part again, and there again merge into a new expression. So we are like the force of the pebble. The pebbles of human desire have been dropped into our midst, into the very center of the lake of our being, and the vibratory waves flow but on its beautiful bosom the tide of immaculate thought and feeling. The outlook of Spiritualism is today grander and better than ever before. Today we stand on the verge of a new epoch in spirituality and spirit light and Spiritualism, such as the history of the world's people has never known before. The Archbishops of the Church of England, France, Russia and Italy will take up the mighty cry of spirituality; and it will work its way into every cloister, into every priest-home and into every nunnery throughout the broad continent of the world. Its fertility of pure and expression will lessen the blackness of despair and the darkness of sorrow, and bring to us the grandeur of its sunlit heights amidst the barren wastes of sorrow and despair.

You can no more destroy Spiritualism than stop the sun from shining, or stop the breath of life that is impregnated into the souls of human beings. It is ever insidious. It is like the ether, it permeates every atom and rises in all of its glorious display to the regions beyond in the grandeur of immortality. (Applause.)

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## B. Fay Mills on Whitman.

"The B. Fay Mills Fellowship" seems to have attracted the attention of the local press. The Los Angeles News gives these interesting paragraphs from our friend's address on Sunday morning:

Whitman never knew fear; never spoke of money; never paid compliments; never depreciated any one; never complained; never was angry, and was spoken of by men who knew him best as "the perfect gentleman."

President Lincoln saw him passing and looked till Whitman was nearly out of sight. Then he turned and said, "Surely that is a man."

He loved to ride, on the omnibuses, the stages, the street cars, always assisting the drivers or the conductors, often embracing them and kissing them "good by." He loved more men and disliked fewer than any other human being, and he was loved by more people than any other man.

He went to camp to nurse his brother who was wounded and went with him to the hospital in Washington. He remained there as a nurse for ten years, receiving a salary of \$1,000, three-fourths of which he spent on the patients, buying them comforts and delicacies. Finally a government officer saw a copy of the "good gray poet's" poems lying on the

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Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Your health and happiness result from its use.

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poet's desk and, reeling a passage which displeased him, had this greatest of American poets and tenderest of government nurses removed. Whitman said of his experience in the hospital, "many a comrade died with his arms around this neck and many a one left his dying kiss upon these lips."

When the once great Osgood publishing house contracted to bring out his poems, and the prurient prudes and purists threatened them unless certain passages were expurgated, they urged Whitman to omit the objectionable passages. He refused and the Osgood house abrogated the contract. There are 13,000 lines in Leaves of Grass and only 80 lines that can be called improper.

There is fifty times more obscenity in Homer, in Shakespeare and in the Bible than there is in Whitman. Swedenborg says that "to the devil's poems are stinks."

The district attorney at Boston who was put on to purify Whitman could find but two objectionable lines. The Boston Criterion called his poems "stupid filth" and the London Critic cried "Scourge him!"

But Emerson wrote at once to Whitman and said, "I greet you at the beginning of a great career," and Tennyson greeted him as "something more than human."

The speaker referred to the literary influences which had shaped his thought and work and confessed, "I owe more to Whitman than to all other voices."

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## Wounded War Horses.

The deputation of the Church Society for Promoting Kindness to Animals which the President of the United States of America has promised to receive at the White House, Washington, will leave Liverpool on Saturday, November 18th. The memorial which is to be presented is an appeal to the President to use his influence with the representatives of the great Powers to induce them to agree to the words in the Convention "wounded," "sick," and "disabled," which now apply to men only, being considered to apply to animals also, by which means all who go out after a battle to tend wounded men and wounded animals will be protected by the badge of the Red Cross. On its return from America, the deputation, which has already been received by the Court at The Hague and by M. Loubet at Paris, will approach King Edward and the Kaiser.

The Rev. F. Lawrence, B. A., Founder and Hon. Sec. of the Church Society for Promoting Kindness to Animals, who will head the deputation to Mr. Roosevelt, was successively Vicar of Acaster, Rector of St. Mary, York, and Vicar of Westow in Yorkshire. He is now the Warden of the Settlement in South London, which is the headquarters of the Society. Some years ago he was in America and Canada trying to further the objects of the Association, of which he was also the founder. While in America he hopes to preach and give addresses in New York, Washington and Boston. All the Bishops of the Episcopal Church of America have been invited to become Vice-Presidents of the Church Society.

## Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and cannot be held responsible for the consequences of any action taken by the publisher for the purpose of preventing crimes that may elicit discussion.

Lansdowne, Penn., Nov. 14, 1905.

To the Editor of the Banner of Light:

After four score and one years of mortal life, I have left the old Green Mountain State of Vermont, to make home with Mr. and Mrs. Harley B. Nichols, in this place, six miles southwest of Philadelphia, Penn. Mrs. Nichols is my only child in the form. They have four grown-up children, one son and three daughters, and a pleasant and more congenial home would be very seldom found. The best earthly home is where the heart and real contentment reside.

"Home, home, there is no place like home." Philadelphia city is only fifteen minutes away, and among the Spiritualists, Universalists, Unitarians and Odd Fellows, I shall have great pleasure in renewing some former friendships and adding many new ones. There is but one human family, and the more each member truly believes in and lovingly seeks for the good in others, the more good will be found, and much that seems as evil will disappear. As love casteth out fear, so in the presence of more toleration and far more charity, which is greater than all, much that oft disturbs will flee away. "Let him that is without sin cast the first stone." Long may the grand old Banner continue to cast forth the Light that will lead to a more perfect day; and across the time of sixty years of advance liberal thought, I join hands with all veteran free souls, and unite in bidding a glad welcome to all who have since been led by the light of spiritual truth. Ever for the right, Newman Weeks.

## Just Like Papa's.

"Please cut my hair," said Lyndon, To the man in the barber shop; "And I want it cut just like papa's. With a little round hole on top!" Emma C. Dowd, in the Abigail.

Soon or late, to all that sow, The time of harvest shall be given; The flowers shall bloom, the fruit shall grow, If not on earth, at last in Heaven.



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### THANKSGIVING.

Let us be thankful for the Faith,  
Which makes us know a loving God;  
Which shows that life hath conquered death;  
That man's a soul and not a clod.

Let us be thankful for the Hope,  
Which through the dark is sorrow's leaven;  
Continues life with death to cope,  
While in our eyes there's naught but  
Heaven.

Let us be thankful for the Love,  
Which 'er surrounds our errant life;  
Which faileth never, from above  
Descendeth, victor over strife.

Faith, Hope and Love! O God of all,  
Who art within, around, above,  
Lead thou us on! Lead up to Thee!  
Omnipotence is only Love.

Mime Inness.

No certificate of character is one-half the  
value of an honorable career.

Speak the truth at all times—except when  
it is best to say nothing.

A noted Spiritualist speaker says it is dif-  
ficult to obtain satisfactory engagements with  
societies. They are generally seeking cheap  
talent with sensational methods. All corre-  
spondence repeats: "What is the lowest offer  
you can make?" Societies may be poor, but  
they continue poor with poor talent on their  
platforms. Home support by contributing  
members should be developed. Co-operation  
must come. Spiritualist speakers are bur-  
den bearers—but they should not bear all bur-  
dens when business methods are neglected.

Mediums are entitled to have their worldly  
needs well supplied; and the conditions for  
psychic exercise well guarded.

Sorrows and worldly troubles often cause  
psychic unfoldment. Many mediums pass un-  
der the rod of affliction and suffer soul tra-  
vail. And the people who seek the help of  
mediums usually go when beset by worldly  
troubles. Thus the mediums are forced to be  
burden bearers.

Public hall meetings for the philosophy of  
Spiritualism and properly magnetized tem-  
ples for spiritual or religious culture, are  
each necessary. The seance room for spirit  
phenomena is yet a positive requirement.  
Above all, is the home circle for the hal-  
lowed joy of communing with the loved in  
the spirit.

A Chicago woman suddenly inherited five  
millions of dollars and left that city at once.  
Afraid of "frauds," probably.

The Spiritualists are more orthodox than  
the Protestant Christians who are seeking to  
federate. We believe that all people are di-  
vine and they declare that Jesus only was  
divine. Why not accept us as members of  
the federation? Alas! Christian brother-  
hood is like the Christian heaven—very se-  
lect.

Are we to conclude that Philadelphia must  
be a good Spiritualistic city because they  
have been voting many dead men?

We hear often about marriage made in  
heaven, but these frequently become so anti-  
heavenly that profane persons have asked if  
it is possible that his divine majesty has an  
influential friend in the supernal courts.

It is said that a doctor often loses patients  
because they refuse to do as he tells them.  
We are inclined to believe this occurs more  
frequently when the patient discharges the  
doctor than when disobedience causes death.

A man in Wisconsin dislocated his jaw  
saying "Amen." By the same token it is  
dangerous to be too vehement in repeating  
either sacred or profane words.

The only battle, or place of incarcerating  
evil-doers which we have heard to be empty  
since the last 4th of July is at Prague,  
Kansas. We hope that Prague will lead the  
world to peace and also to honor. It is  
astonishing how much wealth is dissipated  
by crime; and sorrow, misery and suffering  
attend every dollar of it. We need spirit  
aid, but yet more we need human aid to de-  
cimate the criminal propensity. The "Banner"  
as a teacher is of paramount use in these  
reformatory. Aid us, while we are trying to  
aid you. Let us each and all try to be more  
altruistic in practice as well as by precept.

Does much book learning always develop  
good common sense? If not try regular read-  
ing of the Banner of Light.

### Causes for Thanks.

When the Banner readers receive this copy,  
they will likely be giving thanks for benefits  
received during the year. The time-honored  
custom of observing a day of thanksgiving to  
God for blessings received, was instituted by  
the Puritans, and to some extent has been ob-  
served throughout the Christian era. It is  
no longer a day only of praise and prayer;  
but of feasting and hilarity. It has become a  
holiday instead of a devotional day. What  
blessings have our readers to be thankful for?  
The greatest truth that has ever blessed the  
world, is the revelation of spirit life and spirit  
communion. You have that conscious knowl-  
edge; and you have the realizations of its  
joys, comforts and instruction. Then give  
thanks unto the spirits who have thus re-  
vealed unto you.

Give thanks unto the mortals who have  
toiled to make its perpetuity possible and its  
utilities more manifold. Give thanks that no  
longer does death cast upon you horror; and  
its taking of your best loved cause an irre-  
mediable bereavement. Give thanks that you  
do not walk the earth without the watchful  
care of your arisen loved. Give thanks that  
the true way of life on earth or in spirit has  
been proven and that now you know your  
great responsibility and understand how to  
secure a merited salvation. Give thanks for  
the knowledge that law reigns by divine  
causation instead of by divine whim.

Give thanks that priestcraft no longer  
sways human conscience when reason has  
liberty of exercise—and that the latter is rap-  
idly being developed by spirit teachers.

Give thanks for developing civilization and  
the bringing into practical utility of so many  
useful mechanical arts. Give thanks for hu-  
man genius aided by spirit knowledge. Give  
thanks for increasing peace on earth and the  
cessation of warfare. Give thanks for litera-  
ture, art, music, flowers, sunshine, compan-  
ionship, love, home, children and the many  
blessings that make life worth living.

Give thanks for life—the best gift of nature;  
and go forth content, joyful, helpful, deter-  
mining that while you are feasting on this day  
that no one shall go hungry or naked whom  
you may assist with food and clothing.

Become humanitarian and spiritual; and  
then as Spiritualists you will glorify life and  
be joint laborers with angelic hosts for the  
evolution of the divine in humanity and the  
abolition of evil. Labor assiduously for men-  
tal, moral and spiritual culture.

### Christian Restraint.

Bishop Satterlee addressing descendants of  
the Mayflower pilgrims lately, said: "The  
lack of Christian restraint in the average  
American household is deplorable. This lax-  
ity must go. We have a duty the preser-  
vation of the Christian family in the way our  
Pilgrim forefathers fought for it and main-  
tained it."

The pilgrims came here to have religious  
liberty; and that liberty on their part be-  
came very proscriptive. Such liberty main-  
tained for religious rule has passed away.  
It is true that each person and family have  
guaranteed religious freedom to worship God  
according to the dictates of their conscience.  
If there is laxity, the same exists in families  
of non-believers in the pilgrim narrowness.  
Surely there is no laxity manifest in the  
families of churchmen who worship as did the  
Pilgrims. But the bishop says: "This lax-  
ity must go." What laxity? That which  
exists in families not orthodox according to  
his standard. What do these severe res-  
traints develop? Our observation leads us  
to conclude that rebellion, deception and dis-  
turbance is the average result to the young mind.  
We can remember how we sought to steal  
away from and falsify about these restraints.  
Many others have so testified to us. Preach-  
ers' boys under severe restraint are proverb-  
ially bad boys. Punishment for breaking  
these restraints is held to be a Christian  
duty. "Spare the rod and spoil the child" is  
strictly orthodox. Many parents are accus-  
tomed to the effort of "whipping the devil  
out" of their children; when they should  
have been whipping for putting the devil in.  
Children of lust instead of love are not apt  
to be children incarnate of God. The good  
bishop is neglecting in proper admonition to

parents. Let us first give our children a  
proper birthright and then restraints will not  
be so necessary.

### Something About "Controls."

The opinions about spirits controlling mor-  
tals either by influence or obsession, are quite  
numerous and conflicting. Perhaps there is a  
lack of practical horse sense in all who either  
"believe" or "condemn." As Spiritualists we  
may not possess a common sense balance to  
deal justly with the actual facts and condi-  
tions of mediumship; but we contend that  
carping critics utter many unprovable state-  
ments and frequently deal in illogical spe-  
dixits. The fact is that nearly every one of  
the Spiritualists have commenced their in-  
vestigations of spirit manifestations through me-  
diums, with decided skepticism and often  
with bitter prejudice. Facts had to be facts  
and proofs undeniable. They were not "cred-  
ulous" in their early investigations, and if  
they have become so it is because of multi-  
plied evidences breaking down all precon-  
ceived opinion.

Mediums, as a rule, have exceeded their  
normal ability and become enthused by the  
intelligent use of their organisms. That they  
have in a majority of cases been under the  
control of an intelligence superior to their own  
is well enforced by personal observation. He  
who speaks of mediums and their controlling  
spirits should be personally acquainted and  
know the status of the case. Too many judge  
all by a few; and often by one only. One  
event furnishes evidence; but may become  
useless in the consideration of multiplied re-  
sults. Many mediums are used entirely to  
satisfy the crude demands of visitors. To  
employ mediumship in this commercial man-  
ner is to invite the commercial visitor. This  
results in the need for spirit "controls" who  
are upon the same basis of personality—or  
are what is commonly called "earth-bound."  
These spirits may be "sent" by higher intel-  
ligences, and that would be caused by the  
need to supply the demand. Such controlling  
spirits may gratify a vain person as medium  
by claiming to be an exalted personality.  
Hence when an intelligent or scholarly per-  
son interviews such a spirit, he is shocked by  
the bombastic false assumption, and may  
go forth and condemn "controls" generally  
as base falsifiers and perhaps all mediums  
as fakes. No sensible mediums will attribute  
all wisdom to their special spirit controls.  
Many know too well, for that, the unattractive  
conditions they give to higher spirits, and  
how impossible it is for such spirits to per-  
meate the dense atmosphere of the earth and  
possibly the more dense of our personal psy-  
chic aura. There is much truth in the state-  
ment that "like attracts like." Possibly our  
"attractions" may warrant the "influence" of  
higher spirits; but their relation to the earth  
will necessitate the employment of a lower  
spirit as a "medium" in order to use the  
earth medium. When the visitor to a me-  
dium shall go for spiritual culture and spir-  
itual messages, said visitor will be encourag-  
ing a higher class of mediumship than is now  
permissible under prevailing conditions.  
When seeking spiritual enlightenment it is  
best to seek the mediums with more advanced  
conditions. Such mediums are often found to  
be in homes and entirely unknown to the pub-  
lic. I know of many of that kind. And, with  
the better class of platform mediums used for  
ethical teaching, we will find the superior in-  
tellect in control from the spirit side, although  
not making any personal proclamation. Such  
mediums are quite numerous—at least out-  
number the fingers of our two hands. They  
can readily be enumerated and their ministra-  
tions be visited. In the criticism of "con-  
trols" these must be taken into the account  
more than should be the oft belittled nomad  
or crude spirit who is used entirely for the  
"evidence" their relationship to earth well  
capacitates them. Then judge not all "con-  
trols" by a class control, no more than you  
should judge all mortals by a particular class.  
Let us be class conscious. Some of us are  
struggling for a better application of me-  
diumship by individuals and societies, in order  
to attract a better class of persons to unfold  
psychic ability and thus attract a better class  
of spirits to minister unto our mental needs.  
Then there will ensue a better public ex-  
position of the possibility of spirit use of our  
medial powers.

To run into extremes in description of con-  
trols is as bad as to submit all our utilities  
to such controls. Truly, fanaticism, doth  
bloom and flourish in such an atmosphere.  
The word "control" was used only because the  
spirit seemed to take possession—and perhaps  
does temporarily. It does not follow that the  
medium is or needs be under permanent con-  
trol. I know of mediums who are powerfully  
used at stated times, but could not be so used  
without their will and consent. Such do not  
submit to the control as all wise and refer  
personal affairs to their judgment; but, to the  
contrary, employ personal responsibility in all  
affairs of their physical, mental and moral  
interests. No sensible person should submit  
absolutely to the dictum of an earthly hypo-  
tizer, nor unto the control of a spirit. These  
are equally bad. A medium has no real neces-  
sity to set aside personal dominion, nor sacri-  
fice responsibility. To be "influenced" for  
bad deeds is truly reprehensible. When Spir-  
itualism is understood we will develop a hu-  
manity of divine responsibility and not of hu-  
man imbecilities. Our psychic powers will en-  
large our lives into personal utilities and not  
reduce us into automatons.

I realize the need for scientific training  
along these lines of unfoldment; but the train-  
er must be a spiritual scientist. We are deal-  
ing with another relativity of force than is  
commonly discerned by a material analysis.  
The analyst must grasp the potency and un-  
derstand the relativity of the evolved force  
and the sublimated possibility or power of  
the material properties back of that force.  
As Spiritualists we are compelled to invite

a scientific comprehension of psychic phenom-  
ena; but it must not be upon the plane of  
crude materialistic exploration. Other yard-  
sticks must be used in the measurement, and  
new formulas developed. We must not in-  
vite this within the sphere of only ignorant  
controls and ignorant mediums; nor of me-  
diums and spirits only, of all grades mentally  
and spiritually; but, as well, must the sci-  
entific analysis be extended to the potency of  
matter, its indestructibility, its evolving pow-  
er, its fructifying forces—and then cognizing  
spirit as an eternal quantity, we may better  
arrive at our possible relation thereto. Fra-  
terize at our possible relation thereto.  
George W. Kates.

### Standard Oil Anti-Toxin?

It is reported that a chemist of Niagara  
Falls, N. Y., has perfected a process that will  
revolutionize the petroleum trade of the coun-  
try, if it is not sold to or stolen by the  
Standard Oil.

Ida Tarbell has made us timid.  
Dr. Henry S. Blackmore tells us that his  
long years of experiment along this line have  
been rewarded by the discovery of a process  
of converting lime, or sulphur, oils, into a  
white water oil for fuel and illuminating  
purposes, and by so simple a method as to  
make a revolution in the cost of the product.  
If this can be kept free from the monopoli-  
stic methods of the great oil combine, inde-  
pendent operators, making use of it, can at  
last successfully compete with these robbers  
of the consumer.

The production of petroleum amounted to  
something like \$165,000,000 last year. Raw  
material is ten times as plenty, and if the  
discoverer of the process keeps the control  
of his system free from the combine, the re-  
sults will be most beneficial.

One thing seems sure, if some method is  
not devised by which the consumer can share  
in the blessings of the discovery, under our  
present system of government, whether our  
theories are against a "paternal government" or  
not, a revolution is at hand, which will not  
rest until the burdens are lifted from the  
people.

So many wild statements are mixed with  
the arguments of Socialism that those who  
ask only "for a fair field and no favor" are  
timid about seizing this tool for the cutting.  
But if the "fair field" cannot be obtained un-  
der the present order, as surely as the major-  
ity of men will eventually demand justice,  
so surely will an overturning come.

When so practical a man as Andrew Car-  
negie expresses himself on the question of "Mu-  
nicipal ownership" in such strong terms as  
these: "Municipal ownership is a certainty,  
as sure as I am alive," "The people seem-  
ingly want it and they should get it"—when  
such a man stands committed to such a de-  
parture from our old ideas of government,  
something more than a theory on individual  
freedom will be necessary to stem the tide.

When the established order only nominally  
gives freedom, but freedom is not, that mo-  
ment the order becomes as sounding brass  
and a tinkling cymbal, and the people will  
no longer march to such music.

### Unconscious Ideas.

The great possibilities of unconscious action  
baffle the psychologists. In their efforts to  
reduce certain conscious acts to a basis with-  
in the realm of mental activity in proof of  
sub-conscious mind, they should remember  
that no sub-brain has been discovered. The  
dual personality must be related to other than  
solely the external physical action, for the  
premise is that we now are dual personali-  
ties, with the earthly and spiritual forces.  
Thus there may be a seeming dual action—  
or a dominance of earth functions at one  
time, and anon of the spirit functions. Thus  
there can be no unconscious ideas; but these  
are quickened or dormant according to the  
state of being the person may be in at the  
time. The application of judgments upon  
mediumistic action, based only upon phys-  
ical laws governing mental mentality, will not  
account for such a phenomenon as automatic  
writing. Such is not an unconscious opera-  
tion—because the mental faculties have no  
concern in or control over the product. Being  
automatic means that the hand is an auto-  
maton for the time being. The consciousness  
of the medium may be employed with entirely  
foreign discourse—and each hand may pos-  
sibly be writing separate ideas. These, then,  
are not within the pale of unconscious ideas.  
There are two or three separate conscious  
personalities expressed. The unseen person-  
ality must be a disincarnate spirit—for, if the  
mentality of the medium were either in a  
sub-conscious or hypnotic state, her mentality  
would be so submerged that she could not  
converse upon another subject. And when  
her mentality is quiet and another intelli-  
gence using the conscious functions, it is not  
an evidence of sub-conscious action when she  
after the spirit influence leaves her will resent  
criticisms made when she was being used by  
the other intelligence; who at the time seem-  
ingly took no offence. Such instances are  
often used to elucidate that the trance was  
not a trance nor a normal action. Presum-  
ing a spirit to be in control of the functions  
of the medium, does not necessarily conclude  
that she is totally unconscious, albeit she  
may be unable to then control her personal  
expression. It is a frequent testimony of the  
medium that she stood alongside of herself  
and heard the spirit talking through her own  
and using her physical organism. Such tes-  
timony must be taken into account when the  
psychologists talk about unconscious ideas or  
the sub-conscious self.

Carnegie says that "honest poverty should  
never be abolished." Some of us think we  
could do some good if our honest poverty were  
changed to honest wealth. But the honest  
poor do many mighty works.

### Christian Apathy Condemned.

Chicago, Nov. 12.—The apathy of Christian  
ministers and churches in the face of the  
massacre of Russian Jews was condemned  
last night by Dr. A. Hirschberg in an ad-  
dress to the members of the Northside Jew-  
ish congregation.

"When the very stones of the streets cry  
out for justice what have our preachers of  
Christianity to say?" he asked. "We have  
been waiting patiently for some strong and  
manly sentiment from the Christian world,  
knowing full well that such an expression  
would appeal more strongly to the Russian  
government than all the prayers and peti-  
tions of Jewish organizations and deputa-  
tions, but we have waited in vain."

"If ever there was a challenge from God  
to Christianity that it justify and vindicate  
itself as the religion of justice and human-  
ity, it is in these scenes and the prayers of  
a persecuted people for succor and sympathy.  
Thus far the challenge has remained unan-  
swered."

"With the exceptions of the vigorous edi-  
torials of the American press, the philan-  
thropy of a Carnegie, and the half-hearted  
utterances of a handful of clergymen, the  
Christian world has been painfully and woe-  
fully silent. It is not, however, in a spirit  
of resentment that I speak tonight, but of  
sorrow and regret that there is not for the  
Jew, as there was for the negro, a Gar-  
rison to plead his cause before the bar of  
justice and in the parliament of humanity."

The above is a terrible and just arraign-  
ment of Christians. This massacre should  
have never been possible after the Kishineff  
affair. And no massacre should ever have  
been possible in the name of Christianity.  
As Spiritualists, we are humanitarians, and  
as humanitarians we only can be Spiritual-  
ists. All humanity are our kin. Unto the  
Jews we should give help in this, their hour  
of need. Let us make a monster protest at  
least.

### Commercialism vs. Covetousness.

Commercialism in Spiritualist societies and  
mediums seems to have been under considera-  
tion at the late N. S. A. convention; and this  
condition appears to be a matter assailing  
the interests of orthodox churches. The com-  
mercialism under condemnation appears to be  
what Jesus called covetousness. There is a  
need for churches—including the Spiritual-  
ists—and their ministers and mediums, to  
have proper remuneration for services; but a  
covetous spirit that seeks to get wealth  
possessed by others without giving an ade-  
quate equivalent, would seem entitled to be  
called vicious, selfish commercialism. This  
latter should be condemned in all who may  
apply their acts, whether Spiritualists, Chris-  
tians or Pagans. Such a vice received the  
severe condemnation of Jesus; and no doubt  
equally so of the spirits today using mediums  
for human good. All good works must have  
an unselfish basis in order to achieve last-  
ing results.

### Child Labor.

"At least two million children under six-  
teen years of age in the United States are  
employed for wages, most of whom ought to  
be in school. Child labor laws lack uniform-  
ity in different states, and many of them  
are only crude beginnings at legislation.  
Nearly all are poorly enforced."

The above is an authorized statement of  
the national child-labor committee. The con-  
dition is more appalling than most people  
realize. These little toilers become dwarfed,  
diseased and imbecile automatons. Their  
greatest joy is when they early pass to the  
great beyond. Child-life is unknown to  
them. Green fields, flowers, trees, birds, sun-  
shine, are parts of the fairy world and un-  
realized in their world of toil. Such dwarfed  
soul egos are sent to spirit life untimely, and  
there abides their only prospect for love,  
home, education and freedom. Thank God  
for the angels of mercy and for true Christian  
spirits in the soul-land. When, oh when, will  
there be Christian charity under the sun for  
the earth-dwellers? Answer, O human souls!

### A National Board of Science.

Our esteemed correspondent, Salvadora,  
asks, "Would a national board of science, con-  
nected with the N. S. A., be an insult to the  
educational interests of Spiritualism?" Such a  
board seems to us as very necessary, and the  
suggestion should at once be acted upon. We  
are permitting materialistic scientists to in-  
vestigate the phenomenal evidences and to  
tabulate results and make deductions of  
forces at work. These are often erroneously  
postulated. Hence, injuries to the cause of  
truth ensue. Text books of spiritual science  
are necessary. Who shall be able to develop  
these? It seems reasonable that we must  
look to spiritual scientists. Can the N. S. A.  
discover such persons? If so, let us have a  
National Board of Science and protect the  
cause of Spiritualism from an erroneous ex-  
position.

### Tame Reading.

"What will our magazines do for reading  
matter in the millennium, when there is no  
longer anybody to expose?"—Richmond  
Times-Dispatch.

And what will some of the Spiritualist  
press do? We prefer the tame reading;  
and hope we must not wait until the millen-  
nium for it. Psychologically considered, the  
evils of the world are induced by the display  
of evil and the records of evil-doers. The boy-  
mind is enthused by the dangers recited as  
having been encountered by the bandits. Psy-  
chological laws impel us to associate with  
good in order to get the good. The bad is  
fertile and easy to propagate.

Are we always in our right place in this  
world? If so, then "whatever is right."  
If not, then whatever is called right is often  
wrong.



# The Literary World.

CONDUCTED BY

LILLIAN WHITING.

"The world of books is still the world."

## "Heretics."

Mr. Gilbert K. Chesterton has brought together a collection of twenty essays on current topics: "Smart Novelists and the Smart Set," "The Wit of Whistler," "Mr. Bernard Shaw," "Mr. Rudyard Kipling and Making the World Small," "Omar and the Sacred Vine," "Christmas and the Aesthetes," and other themes which he discusses in the most racy delightful way. For instance, in regard to "yellow" journalism, Mr. Chesterton points out that the real vice is not that it is startling, but quite insupportably tame. It is "vulgar without being funny." It is "quite true," he adds, "that these editors print everything they possibly can in large capital letters. But they do this, not because it is startling, but because it is soothing. The editors use this gigantic alphabet in dealing with their readers for exactly the same reason that parents and nursery governesses use a similar gigantic alphabet in teaching children to spell. The nursery authorities do not use an A as big as a horseshoe in order to make the child jump; on the contrary, they use it to put the child at his ease to make things smoother and more evident."

In his introductory remarks Mr. Shaw notes that while in former days "a heretic was proud of not being a heretic," and that he claimed to be "orthodox," now "the word heresy not only means no longer being wrong; it practically means being clear-headed and courageous."

Here is a keen thrust, and, it must be conceded, a very true one:

"In the fifteenth century men cross-examined and tormented a man because he preached some immoral attitude; in the nineteenth century we feted and flattered Oscar Wilde because he preached such an attitude and then broke his heart in penal servitude because he carried it out. It may be a question which of the two methods was the more cruel; there can be no kind of question which was the more ludicrous. The age of the Inquisition has not, at least, the disgrace of having produced a society which made an idol of the very same man for preaching the very same things which it made him a convict for practicing."

Again we find Mr. Chesterton saying, "There is nothing so weak for working purposes as this enormous importance attached to immediate victory. There is nothing that fails like success."

The chapters are made up of these sparkling truths which do not lose in claim to attention because offered in a brilliant and delightful way. The book is one to add not only to the gaiety of nations, but to their insight into realities as well. (London and New York: The John Lane Company.)

## "Sidney Lanier."

One of the admirable biographies is found in the "Sidney Lanier" of Mr. Edward Mims, which presents a well-balanced story of his life and his work. Lanier was, as Mr. Mims notes, "one of the innermost of unfilled re-nown, not simply because he died young, but because what he had done and what he had planned to do gave promise of a much better and enduring work. Such men as he and Keats," Mr. Mims continues, "must be judged, to be sure, by their actual achievement; but there will always attach to their names the glory of the unfulfilled life, a fame out of all proportion to the work accomplished."

Again Mr. Mims says: "Of one thing there can be no doubt, that his personality is one of the rarest and finest we have yet had in America and that his life was one of the most heroic recorded in the annals of men. The time has passed for emphasizing unduly the pathos of Lanier's life. He was not a sorrowful man nor was his life a sad one. His untimely and all but tragic death, following a life of suffering and poverty, the appeals made by admirers in behalf of the poet's family, a few letters written to friends explaining his seeming negligence, and a fragment or two found in his papers after death, have been sometimes treated without their proper perspective. . . . Criticism taught him to lift his heart absolutely above all expectation save that which finds its fulfillment in the large consciousness of faithful devotion to the highest ideals in art. 'This enables me,' Lanier said, 'to work in perfect tranquillity.' He escaped incessantly into a realm of beauty, of words, of joy, of hope." This defect in the life of Lanier is the lack of definiteness on the part of Mr. Mims. It is impossible for the reader to discover, save by long and indirect processes of induction, just when and where Sidney Lanier was born and when and where he died. By careful reading and comparison of various portions of the book it seems to be tolerably sure that he was born in or near Macon, Georgia, and somewhere in the early forties; though the nearest clue, chronologically, is in the statement that his parents were married in 1840 and that the future poet was their eldest child. It is a great aid to the clear comprehension and the relative values of a biography to state plainly at the outset the dates of birth and death, that the reader may place the person of whom he is reading in the right time and grouping. The interpretation of the gifts and qualities of Mr. Lanier is admirably given by Mr. Mims; but his outer framework leaves somewhat to be desired, and it is this outer framework that the reader requires in order to truly estimate a man's place among his contemporaries.

Among Lanier's early friends was Charlotte Cushman, to whom he dedicated the first volume of his poems. In November of 1875 he was her guest for a week in Boston, and during this sojourn he spent two "delightful afternoons" with Longfellow and Lowell. Bayard Taylor and Edmund Clarence Stedman were his near friends. And Edith Thomas commemorated him in one of her perfect lyrics. The famous publishing house of Messrs. Houghton, Mifflin and Company has brought out this interesting biography with characteristically beautiful art and has made the volume most attractive.

Lanier had at one time a long and intimate correspondence with Edwin P. Whipple which would have been rich material to have drawn upon in this book. His letters to Mr. Whipple revealed both his inner and outer life to an unusual degree. He wrote of his own dreams, visions, ideals and aspirations—the things he longed to do in a way that gave a wonderful key to his deepest life as a poet. This voluminous correspondence remains unpublished and is one that perhaps offers the richest material in any interpretation of the work and the life of Sidney Lanier. (Boston and New York: Houghton, Mifflin & Co.)

## From West to East.

To the Editor of the Banner of Light: Dear Sir,—On Sunday, Nov. 12, your correspondent addressed an audience of 400 patients and 150 employees of the State Hospital for the Insane at Jamestown, N. Dakota. The topic was "Hidden Things," and the half-hour lecture was listened to with quiet

and close attention. Fine music was rendered by a choir composed of members of Superintendent Moore's family and staff.

On the Tuesday evening following the same audience again assembled in the chapel hall for a dramatic recital. During a full two-hour program the interest and pleasure manifested was most gratifying.

Friday evening, the 17th, a recital program was rendered before an audience of 700 at the State Hospital for the Insane at Winnebago, Wis.

Your correspondent has, during many years, given these recitals in the State Institutions for the Blind, the Deaf and Dumb, and the Feeble-minded, and the insane, and the degree of intelligence, and the discriminating appreciation shown by the last-named class has never ceased to be a source of wonder and gratification.

The evening of the 18th found me in Detroit, and that of Sunday, the 19th, in attendance at the regular meeting of the First Spiritual Church. These meetings are conducted by Mr. and Mrs. S. Penna, two devoted workers for the Cause, and loyally on the side of the morally clean and spiritually-minded.

Mr. Penna delivered an excellent lecture on "The Law of Compensation." Mrs. Penna and Mrs. M. E. Jenkins of Windsor, Ont., followed with spirit messages. An event of the evening was a message given by Mrs. Jenkins, and the acknowledgment of it by its recipient, Mr. J. B. Watson, cousin of John Watson (Ian McLaren), who stated that he was present at a Spiritualist meeting for the first time, had lost his way (being a stranger in Detroit) between the Church of Our Father and his hotel, and had wandered into this hall. "I do not know what brought me here," he said, "but I do know that the message received here tonight confirms a prophecy made to me last summer by the sweetest soul I have known since my sainted mother left the highlands of New York state, for the highlands of the Better Land—Thee shall receive a message before the year ends."

Your correspondent was called to the platform and made a few remarks as to the status of Spiritualism in the Northwest, and was afterwards urgently invited to lecture for the First Society on Sunday, the 26th inst. Having consented, the subject announced was, "Our Foes—Who Are They, and How Shall We Deal With Them?"

Am booked for a recital at the Danville, Pa., State Hospital on the 28th, and for a seat at the table of friends in southern Pennsylvania on Thanksgiving.

Sunday, Dec. 3, I shall clasp hands with the friends in Philadelphia, and serve them until the close of the year.

Helen Stuart-Richings.

## Spiritualism in Pittsfield.

Four officers and members of the Massachusetts State Association assembled at the home of Mrs. J. R. Kingman, 17 Stoddard avenue, Pittsfield, in the interest of Spiritualism and to form a society which would put it upon a firm basis in the beautiful city among the hills. A few gathered in the afternoon and they were very much interested when Dr. G. A. Fuller, president of the M. S. A., set forth the truth of the philosophy and read portions of by-laws which he had drawn up. Mr. Hatch followed with the business part, which, although prosy, is most essential. Mrs. Maudie Litch followed with communications. After a bountiful dinner served at the home of Mrs. Kingman, the party went to the hall. There were one hundred people present. Some went to see what Spiritualism is, but the majority went earnestly seeking the truth. Dr. Fuller opened the meeting with an address. He said: "We have been invited to come here to help organize a society. It is not necessary for me to apologize for Spiritualism. We speak of it with a certainty, for we know it is true." He spoke of the belief of the Materialist, of the faith of the Christian and of the knowledge of the Spiritualist. He read the manuscript he had prepared of objects, and by-laws that could be used by a society, and said he would introduce Mr. Hatch, the vice-president of the M. S. A., to talk of the business part of the movement. Mr. Hatch spoke of the necessity of organizing and the benefit it would be to the Cause, and urged all to help sustain Mrs. Kingman in her endeavors to create and carry on a society.

Mrs. Maudie Litch said, "My friends, the spirit world is trying to co-operate with you in this endeavor, but it lies with you to put your shoulder to the wheel to carry on the material part." Mrs. Litch gave many communications which were recognized. Many urged her to remain to give them an opportunity to talk with their loved ones. Mr. Hatch asked those who would assist this society to come forward that Mrs. Kingman might know whom to depend upon. Several promised to assist, and a meeting was appointed to start a working society. Any friend in this section reading this notice will please accept this as an invitation to be present and help in this good work.

Societies when formed may not have speakers every Sunday, but by keeping together may have a speaker once a month. Speakers and mediums having dates in Springfield would do well to write Mrs. Kingman as this would save a great deal on traveling expenses. All in all the M. S. A. feels that good will be accomplished by this undertaking, and endeavor to make a spiritual center in the western part of the State.

Come, all good Spiritualists, send your good thoughts for organization and let the people of Pittsfield feel such a happy, strong desire for this work that they will know no such word as fail.

The thanks of the Society are extended to Mr. and Mrs. Kingman and family and to Mr. Rhoades for all courtesies extended.

The Banner of Light Management donated twenty-five copies of the last Banner to be distributed among the people, and Mr. Rhoades brought copies (back numbers) of the spiritual papers and if the friends could only see how quickly those papers were taken they would feel assured that the people are hungry for the word of truth which Spiritualists are able to give.

Don't forget the address of Mrs. Kingman, and if in any way help or service can be rendered, communicate with her at once.

**Southern Cassadaga Spiritualist Camp, Lake Helen, Fla.**  
Among other things of interest concerning this camp we learn that Mr. and Mrs. H. S. Twing sailed on the Comanche Nov. 28, and in their party are Mrs. S. G. Stall of Rochester, N. Y., and H. L. Brigham of Northfield, Mass.

The Hotel Cassadaga is open for guests. Much building is under way and the burning of the Bond Factory and depot makes a great demand for carpenters and builders.

Geo. P. Colby has opened his Sunday evening meetings at his farm house.

Hotel Webster is to be managed by Mrs. Oakley under a new name Pine Grove Inn. There are daily arrivals. Among the most recent are: Abner S. Walker and wife, Mrs. Hardenburg, Mr. Skeels, I. D. White and wife and J. D. Palmer and wife.

H. A. Redington, 31 Sherman St., Springfield, Mass., has special excursions sailing Dec. 8, 12, 15, 22 and 29 from New York City, via Clyde Line.

Send him 4 cents for postage and he will send you all necessary information.

## Photograph of N. S. A. Delegates.

To the Editor of the Banner of Light:

Dear Sir,—I have received quite a number of inquiries from delegates and others who attended the N. S. A. convention, in regard to photographs bought. The one that was taken in front of the church. I wish to say in reply that I have seen the photograph and he told me that he had sent all of the pictures. If there is any delay in receiving them kindly write, either to him or to me, and the matter will be seen to at once.

Any one desiring a photograph can secure one by sending to Central Studio, 322 1/2 Central Ave., Minneapolis, Minn., price 75c.

Yours truly, J. S. Maxwell.

1644 Hennepin Ave., Minneapolis.

## Pointed Paragraphs.

Never judge a man by his looks; lots of fools look otherwise.

It is well enough to die happy, but it is far better to live that way.

The man on the treadmill doesn't enjoy seeing the wheels go round.

A man's idea of an angel is a woman who doesn't talk about her neighbors.

If time and tide were to wait for men, the world would soon be at a standstill.

Beware of the man who imagines he owns the earth; he may try to unload a portion of it on you.

True, the world loves a quiet man, but it gives a lot of attention to the fellow who gets up and howls.—Chicago News.

Honor, integrity, virtue, decency, are essentials in a personal life that will bring good reward to the spirit, if they do at times seemingly stand in the way of the physical interests.

## Announcements, Special.

Next Sunday, Dec. 3, Mrs. Wilkinson celebrates the 14th anniversary of her public work. A reception will be tendered her at 5 p. m., and ice cream and cake will be served at its close. A program has been prepared for the evening, which will no doubt call out her many friends.

## PASSED TO SPIRIT LIFE.

(Notices under this head will be inserted free when not exceeding twenty lines in length, beyond that a charge of fifteen cents per line will be made. About seven words make a line.)

### MRS. DELANA S. DRAKE.

At Monson, Me., at the age of sixty-five, on Nov. 5, after the most intense suffering for many long, weary months, the beautiful spirit of our precious mother stepped out of the prison house of clay and entered the home where dear father and dwelt for scarcely two years. During all the waiting time while her spirit was ripening for the change, in cruel pain, she exhibited the greatest patience, never complaining, ever thoughtful for others. Seven children, two sons and five daughters, are left to mourn the physical presence of their best friend, yet we know we shall meet her again and her hand will still assist us in coming days. She was a life-long, devoted Spiritualist. She lived her religion and left a host of friends whose kindness was shown during the long, weary illness through which she passed. Funeral services were conducted by Mrs. Nettie Holt-Harding, who spoke sweetest words of comfort which chased away the dark clouds, leaving only the sweet knowledge of the soul arisen to a newer, sweeter, better life. Well has thy work been done.—Mary Drake Jenne.

### MRS. MARY ANN LANG.

On Nov. 19 Mrs. Mary Ann Lang, one of the older workers in the Spiritualistic cause, passed just across the borderland. Born in Cherryfield, Me., Sept. 5, 1835, Mrs. Lang early removed to Massachusetts and became active in the Lyceum work in Boston in the early sixties. For nine years she attended every session of the Lyceum and there at one of the sessions in Oct., 1873, she was married to the loved companion who still remains in earth life. Home cares made it necessary to drop Lyceum duties, but her work was resumed later in the Shawmut Lyceum with Mr. J. B. Hatch, Sr. She was also connected with the Boston Spiritual Lyceum for awhile, but ill health made it impossible for her to continue active work these later years. The simple services held at her home Tuesday were conducted by Mrs. Minnie M. Soule, assisted musically by Dr. Wm. Hale. Just how much of an inspiration and comfort that service was to the dear ones left can perhaps be best realized by those who have heard Mrs. Soule. Mrs. Lang leaves in earth life a husband, son and daughter and two grandchildren, a younger son having passed on two years ago. May that faith which meant so much to her comfort her dear ones left here.—A. L. Cooper.

### MRS. DWIGHT SMITH.

The funeral of Mrs. Dwight Smith, aged 58 years, was held at her residence on Federal St., Greenfield, Mass., Monday, Nov. 20th. It was largely attended by her many friends. Mr. R. F. Churchill, president of the Greenfield Spiritualist Society, officiated. He gave an appreciative address and also read Scripture passages and gave a poem which was particularly appropriate. Although Mrs. Smith had always attended the Unitarian Church, she had the knowledge of the immortality of the soul and spirit return. Her beautiful life is a sweet memory to her family. Miss Hartman sang two solos.—Josephine Haslam.

## Movements of Platform Workers.

W. J. Colville's lectures in Toronto begin Nov. 23 and continue daily until Dec. 11. Letters, etc., should be addressed, Grand Union Hotel, Toronto, Canada.

Dr. Mary E. Sellen, 54 East 59th St., New York City, will take engagements for platform work on short notice.

He that has never known adversity is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.—Exchange.

## Strength in the Sick-room.

Whenever acute illness makes solid food unsupportable, and when the stomach revolts against "fatty" beef-teas, a steaming cup of Liebig Company's Extract of Beef makes a delicious life-sustaining beverage that is relished and retained by the most delicate constitution. Absolutely pure and free from fat. Gives strength quickly and maintains it.

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## The Question Bureau.

CONDUCTED BY W. J. OULVILLE.

This department of the "Banner of Light" is not intended for personal matters, nor can the conductor undertake under any circumstances to answer questions by mail. It is intended to deal with matters of general interest, and it is the means, if it helps, of promoting the good to the greatest number.

## Questions and Answers.

Question by F. M. Washington, D. C.—Was the miracle at the marriage at Cana of Galilee when Jesus made water into wine a case of hypnosis like the castor oil and honey in your own case?

Answer.—To render the above question quite clear to the general reader before proceeding to consider the import of a noted Gospel story, it is necessary to retell a simple anecdote. When a physician was unable to induce a child to take castor oil and all persuasions and threats from members of the family had also failed, a young medical student, who was looking into mesmerism and had cultivated the power of suggestion quite largely, succeeded in persuading the rebellious child that castor oil was honey and so powerful and effective was the suggestion that the child enjoyed the supposed honey greatly and took castor oil gladly from the same young man several days in succession until the physician considered it unnecessary to continue administering the medicine as a cure had been effected. The child was subsequently informed that he had been taking castor oil believing it to be honey and was thereby enlightened at a very early age concerning some of the mysteries of psychology. Now it is quite possible that so simple an incident, by no means strange in the annals of mental suggestion, may throw some degree of light upon many miraculous occurrences of ancient date; it is therefore not in the least incredible that some of the gospel miracles may be explicable on some such basis. The beneficial effects of well directed suggestion are far too well demonstrated to need further proving in the present day, and it is more than probable that in the ancient East suggestion with a highly susceptible population, played a still more prominent part than in the West today. The alteration of substance by infusion of magnetic potency from a powerful adept is an undisputed fact among students of psychic science whose experiences in Occultism have been at all extensive. Concentration and magnetization were well understood in Egypt, Greece and other comparatively western countries as well as in India in the remote past and it is agreed among all experienced Occultists that what modern scientists call "suggestion" is only a revival of practices of immemorial antiquity. The word miracle (or marvel) only means something that is not generally understood and especially a phenomenon that greatly mystifies beholders. "The people greatly wondered" is a common and a thoroughly truthful saying, even as the marvel wrought in India today occasioned boundless surprise among highly cultured British. Though the greater wonders of India are never exhibited to the uninitiated. To impart the flavor, fragrance and color of rich wine to ordinary water would not be a feat at all more remarkable than many which are constantly being performed today, especially in the Orient. But there is surely a far deeper significance in the gospel stories than a merely magical interpretation would allow to them. An ethical note needs to be sounded and spiritual instruction must be conveyed or we lose the most important note in an inspiring narrative. A vivid contrast is drawn between the common wine consumed during the earlier portion of the banquet and the miraculous beverage supplied to the guests. The ordinary wine which had become exhausted typifies all sensual pleasure or carnal enjoyment which endures and seemingly gives satisfaction for a brief space, but soon is no longer obtainable. At the mystic marriage feast and emotion become united as never before and a regenerate period in human experience begins, what formerly gave satisfaction is now left entirely behind. New cravings are felt and the new need is supplied in a new manner. The banquet typifies the period of transition from a lower to a higher plane of consciousness and the action of the Christ, who is there as an invited and honored guest, is a figure of the power within the awakened soul to transfigure and transmute the common things of life until the old sensual plane of existence is left behind and a new spiritual career begins. It requires some familiarity with the symbolic character of Oriental literature in general to fully appreciate the allegorical character of the Bible, which is certainly a collection of Eastern books. If we seek to teach temperance from the story we are asked to consider it teaches plainly that the substitution of something better destroys all appetite for old things not so good. The new wine was not like the old; all who partook of it commented upon the difference. The chief practical lesson to be drawn is that the only effectual way to conquer desire for lower things is to provide higher things as substitutes. People do truly enjoy the best they can procure and whenever we take advantage of a time of need to supply something better than people have been accustomed to we shall find our public gladly welcoming the best we can provide. What the new superior beverage truly typifies is a ministration of a higher sort than has yet been given. The only way to put an end to undesirable practices and to develop desirable modes of thinking is to provide attractions which arouse interest and hold attention, thereby directing patronage away from what is lower to what is higher. This remark applies to every phase of philanthropic action.

## The Reviewer.

Confessions of an American Opium Eater. 27 1/2 in. 241 pp. Cloth. Boston, E. Woodberry & Co.

The unpleasant details, one might almost call them horrors, depicted in this book, can have but one justification, and that is, to deter others. As a literary production the style is not commendable; as a human document it is a most vivid picture of a struggle from the lowest depths to self-mastery, a triumph as rare as it is marvelous. The author may well congratulate himself that he had the strength of will to "hold the fort" against the morphia habit, until he had exhausted its power to do him harm. All honor to him for that, and if his little book will help one single other victim to stand again upon his feet, free, there will be no occasion to inquire if writing it was worth while.

Mime Inness.

Life More Abundant, by Henry Wood. Henry Wood is a very careful, thoughtful and suggestive writer. He was one of the first in the field of new thought, and he has been one of its best teachers. He has written a number of books, but not one too many, and those who know him are always pleased to see another.

I wish gratefully to speak my indebtedness for one of his early books, which has passed through eleven editions. I refer to "Ideal

Suggestion Through Mental Photography." It was a great find for me and I have been successful in making others happy by their reading of it. It furnished me with the clue to the peaceful mind and brave. I have had great delight in putting it into practice. Readers come from it with pictures in their minds of the new man they might be if they followed its directions. They would refuse to let the plate of the mind take ugly pictures; they would focus the camera of thought on the agreeable and not the disagreeable; they would wake with joy in their hearts and retire to rest with peace, and life would be sweet to them.

And now his latest book (though not to be his last, I trust); this has taken a happy phrase John uses about Jesus—that He came to give men life more abundant. This is the problem for all teachers to enlarge, enrich and inspire life to be its best.

He takes hold of the Bible so as to make it a blessing to the average reader. It is the way a free mind of the twentieth century would look at it. He criticizes without dogmatism and puts before us the results of scholarship in a charming manner. His spirit is so pure and peaceful that all the way seems in green pastures and quiet waters. His style is fascinating and clear, dealing directly with the subject in hand without waste of words. All is in the interest of the larger life rather than for controversy. He shows the modern aspects of religious problems. He is talking to the thoughtful man and wise who wishes to know if it is worth while keeping in touch with old lines any way. He learns it, and the reason why, and he is taken through a land of delight as he follows his guide. There is not anything you would care to skip—while several chapters like "Christ and Jesus," "Salvation," "Faith and the Unseen," "The Future Life," yes, and others—are worth several readings to give you the inwardness of modern thought on these serious subjects. We cannot afford to treat weighty matters lightly, and Mr. Wood gives us reverent understanding of the good side of what makes for the full and joyous life. No review could say a better word than recommend the reading of this wise and helpful book.

William Brunton.

The new book by Lilian Whiting entitled "The Joy That No Man Taketh from You," is said to be an absolute impromptu. On a Sunday morning last mid-summer Miss Whiting found herself suddenly haunted by a fragment of that text. She turned to her Bible to find it. The thought embodied in the book took possession of her, fell upon her from the skies so to speak, and she wrote steadily for two days, when the little work was completed. The book is dedicated to the great and good Mrs. Livermore in these words: "To the beautiful and blessed memory of Mary A. Livermore, whose friendship was a divine gift in its exquisite power of sympathetic divination and inspiring energy, whose exaltation of character is a treasured heritage of our natural life, these pages are inscribed."

In this dedication Miss Whiting adds the line, "She gave high counsel," which Emerson had placed on the memorial stone for his gifted but eccentric aunt, Mary Moody Emerson, who is buried in Sleepy Hollow in classic Concord.

## The Magazines.

La Revue Spirite (November).

This magazine, established by Allan Kardec, maintains its well deserved reputation as a conservative Spiritualistic monthly. Florence Marryat's "There is no death" has been running for months. Other leading articles are: "Conversations upon the Evolution of the Religious Idea," "Study of Spiritism," "Marion: 'The Ass and the Owl,' a philosophic dialogue," by Ed. Grimard.

L'Echo du Monde Occulte. This is a new bi-monthly publication of 16 pages devoted to "astrology, clairvoyance, magic, etc. It seems to have nothing in common with Spiritualism.

Revue du Spiritualisme Moderne (October). The most interesting article of the month is that of M. Chevreuil upon "Writing in a language unknown to the Medium." In its review of the world it quotes from the August 12th issue of the Banner, Mrs. Burton Johnson's experience in telepathy.

Le Messager for November 1 is at hand; also Journal du Magnetisme.

The Delineator (December).

That the American woman has brains to be nourished and cared for, as well as a body to be beautified and adorned, is clearly recognized and exemplified in this Christmas number of the Delineator.

The growth of the idea just mentioned seems to have been considered, if not the cause of, the growth of this magazine. When it began its career it was a mere fashion magazine, printed to advertise the then new industry of manufacturing and selling paper patterns for the clothing of women and children. If the writer is not mistaken, it was given away at first. Now its growth has placed it at the head of the column, in circulation, of American magazines. It even excels, it is said, the much vaunted Ladies' Home Journal.

And as it has grown in circulation so has it grown in quality. This month Mr. Dwyer, its editor, has produced a magazine of two hundred and thirty-one pages, full of fashions and other good things, which he sells for fifteen cents. It is a publication which is not unwieldy. It is convenient. It is artistic. It is literary. It is well printed. It is good.

Hamlin Garland, John Luther Long, Helen M. Winslow, Elbert Parker and Bella Thompson Lutes have stories, and good stories, too. Theodosia Garrison's poem, "The Mother of Bartimeus," is touching, and one of her best. "The Lord Is My Shepherd," the twenty-third Psalm, has eight pages of colored illustrations, symbolic and spiritual, by J. C. Leyendecker. The children are remembered in various ways. Those who have the collecting fad are not forgotten. Altogether a most beautiful and successful number.

Mime Inness.

## A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for fifteen (15) cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

With the losers let us sympathize; for nothing can seem foul to those that win.



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A little girl said to her mother, "Please let Mary and I go to the store for some candy." "You should say 'Mary and me,' my dear," answered the mother, and let them go. When they returned, the little girl called out, "Mary and me are back again, mamma." "You should say 'Mary and I,' my dear." "Well, I don't see why it's Mary and me to go to the store and Mary and I to come back."—Outlook.

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